

**BASAAIR AL-DARAJAAT
FI FAZAAIL AAL-E-MUHAMMAD^{asws}
BY**

**ABU JA'FAR MUHAMMAD BIN AL-HASSAN
BIN AL-FAROOKH AL-SAFFAAR
Companion of Imam Hassan Al-Askari^{asws}**

"الجزء السادس "

Part Six

TABLE OF CONTENTS

CHAPTER 1 – REGARDING THE IMAMS^{asws}, THEY^{asws} KNOW THE TERMS OF THEIR^{asws} SHIITES AND THE REASON FOR THEIR SUFFERING	4
CHAPTER 2 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE KNOWLEDGE OF THE DEATHS AND THE AFFLICTIONS, AND THE LINEAGE FROM THE ARABS, AND CONCISENESS OF THE SPEECH	9
CHAPTER 3 – REGARDING THE IMAMS^{asws}, THEY^{asws} REVIVE THE DEAD, AND THEY^{asws} GIVE RELIEF TO THE BLIND AND THE LEPER BY THE PERMISSION OF ALLAH^{azwj}	12
CHAPTER 4 – REGARDING THE IMAMS^{asws} REVIVING THE DEAD BY THE PERMISSION OF ALLAH^{azwj}	16
CHAPTER 5 – IN THAT THE IMAMS^{asws} VISIT THEIR^{asws} DEPARTED ONES^{asws} AND THAT THEIR^{asws} DEPARTED ONES^{asws} VISIT THEM^{asws}	18
CHAPTER 6 – REGARDING THE WILL OF THE MESSENGER OF ALLAH^{saww} TO AMIR-UL-MOMINEEN^{asws} THAT HE^{saww} ASKED HIM^{asws} (TO DO) AFTER HIS^{saww} PASSING AWAY.....	28
CHAPTER 7 – REGARDING THE IMAMS^{asws}, TO THEM^{asws} ARE PRESENTED THEIR^{asws} DEAD ENEMIES, AND THEY^{asws} SEE THEM	31
CHAPTER 8 – REAGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE ONES WHO COME TO THEM WITH FAITH AND WITH HYPOCRISY.....	35
CHAPTER 9 – REGARDING THE IMAMS^{asws} KNOW THE ONES WHO COME TO THEM^{asws} WITH THE GOOD, AND THE EVIL, AND THE LOVE, AND THE HATRED.....	37
CHAPTER 10 – REGARDING AMIR-UL-MOMINEEN^{asws} THAT THE PROPHET^{saww} MADE HIM^{asws} TO KNOW EVERYTHING, AND ASSOCIATED HIM^{asws} IN THE KNOWLEDGE, AND DID NOT ASSOCIATE HIM^{asws} IN THE PROPHET-HOOD.....	38
CHAPTER 11 – REGARDING AMIR-UL-MOMINEEN^{asws}, THAT THE MESSENGER OF ALLAH^{saww} ASSOCIATED HIM^{asws} IN THE KNOWLEDGE, AND HE^{saww} DID NOT ASSOCIATE HIM^{asws} IN THE PROPHET-HOOD, AND THE MENTION OF THE TWO POMEGRANATES	41
CHAPER 12 – RGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES TO WHOM^{asws} WENT THE KNOWLEDGE WHICH THE MESSENGER OF ALLAH^{saww} KNEW	44
CHAPTER 13 – REGARDING THE IMAMS^{asws}. THEY^{asws} KNOW EVERY LAND WHICH IS FERTILE AND EVERY LAND WHICH IS INFERTILE, AND EVERY ONE IN THESE WHO IS GUIDED AND STRAYED, UP TO THE DAY OF JUDGEMENT	45
CHAPTER 14 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS THE ORIGIN OF THE KNOWLEDGE, WHAT THEY^{asws} INHERITED FROM THE PROPHET^{saww}. THEY DO NOT SPEAK BY THEIR^{asws} OPINION.....	49
CHAPTER 15 – REGARDING THE IMAMS^{asws}, WITH THEM IS THE WHO OF WHAT IS IN THE BOOK AND THE SUNNAH AND THEY^{asws} DO NOT SPEAK BY THEIR^{asws} OPINION, AND HAVE NEVER AUTHORISED THAT TO THEIR SHIITES.....	52

CHAPTER 16 – REGARDING THE MENTION OF THE DOORS WHICH THE MESSENGER OF ALLAH^{saww} MADE KNOWN TO AMIR-UL-MOMINEEN^{asws}	54
CHAPTER 17 – REGARDING THE LETTERS WHICH THE MESSENGER OF ALLAH^{saww} MADE KNOWN TO ALI^{asws}	59
CHAPTER 18 – REGARDING THE WORD WHICH THE MESSENGER OF ALLAH^{saww} MADE KNOWN TO AMIR-UL-MOMINEEN^{asws}	61

(1) باب في الإنمأة عليهم السلام انهم يعرفون اجل شيعتهم وسبب ما يصيّبهم

CHAPTER 1 – REGARDING THE IMAMS^{asws}, THEY^{asws} KNOW THE TERMS OF THEIR^{asws} SHIITES AND THE REASON FOR THEIR SUFFERING

(1) حدثنا أبو القاسم قال حدثنا محمد بن يحيى العطار قال حدثنا محمد بن الحسن قال حدثنا احمد بن على بن الحكم عن ربيع بن محمد المكي عن سعد بن طريف عن الاصبغ بن نباته قال كان امير المؤمنين عليه السلام إذا وقف الرجل بين يديه قال يا فلان استعد واعد لنفسك ما تريده فإنك متمرض في يوم كذا وكذا في ساعة كذا وكذا وسبب مرضك كذا وكذا وتموت في شهر كذا وكذا في يوم كذا وكذا في ساعة كذا وكذا قال سعد فقلت هذا الكلام لابي جعفر عليه السلام قال كان ذاك فقلت جعلت فداك فكيف لا تقول انت فلا تخبرنا فنستعد له قال هذا باب اغلق الجواب فيه على بن الحسين عليه السلام حتى يقوم قائمنا.

1 – It has been narrated to us from Abu Al-Qasim, from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan, from Ahmad Bin Ali Bin Al-Hakam, from Rabi'e Bin Muhammad Al-Makky, from Sa'd Bin Tareyf, from Al-Asbagh Bin Nabat who said:

'When a man paused in front of Amir-ul-Momineen^{asws}, he^{asws} said: 'O so and so, get ready and prepare yourself for what you want, for you will be falling sick on such and such a day, in such and such an hour, and the reason for your illness will be such and such, and you will die in such and such a month, on such and such a day, in such and such an hour'. Sa'd said, 'I said this speech to Abu Ja'far^{asws}. He^{asws} said: 'That was then'. I said, 'May I be sacrificed for you, why don't you^{asws} say, and do not inform us so we can be prepared'. He^{asws} said: 'This door is closed from the time of Ali^{asws} Bin Al-Husayn^{asws} (Taqqiya)¹ until the day of our^{asws} Qaim^{asws}.

(2) حدثنا محمد بن عيسى قال حدثني ابراهيم بن محمد قال كان أبو جعفر محمد بن على عليه السلام كتب إلى كتاباً وأمرني أن لا أفكه حتى يموت يحيى بن أبي عمران قال فمكث الكتاب عندي سنين فلما كان اليوم الذي مات فيه يحيى بن أبي عمران فككت الكتاب فإذا فيه قم بما كان يقوم به أو نحو هذا من الامر قال.

2 – It has been narrated to us from Muhammad Bin Isa, from Ibrahim Bin Muhammad who said:
 'Abu Ja'far Muhammad Bin Ali^{asws} had written to me, and ordered me: 'Do not open it until Yahya Bin Abu Umran dies'. The letter stayed with me for years. When it was the day in which Yahya Bin Abu Umran died, I opened the letter, and in it was written: 'Do what he was doing, or work towards this matter', he^{asws} said

(3) وحدثي يحيى واسحق ابنا سليمان بن داود ان ابراهيم اقرأ هذا الكتاب في المقبرة يوماً مات يحيى وكان ابراهيم يقول كنت لاخاف الموت ما كان يحيى بن ابي عمران حيا واخبرني بذلك الحسن بن عبد الله بن سليمان

3 – And It has been narrated to me Yahya and Is'haq, sons of Suleyman Bin Dawood said:
 'Ibrahim read this letter in the graveyard on the day that Yahya died, and Ibrahim was saying, 'I was not afraid of death so long as Yahya Bin Abu Umran was alive', and this news has been transmitted by Al-Hassan Bin Abdullah Bin Suleyman'.(This is a Riwaya)

(4) حدثنا محمد بن عيسى عن الحسين بن علي الوشا عن هشام قال اردت شرى جارية بثمن وكتبت إلى ابي الحسن عليه السلام استشيره في ذلك فامسكت قلم يجنبى فاني من الغد عند مولى الجارية إذ مربى وهى جالسة عند جوار فصررت بتجربة الجارية فنظر إليها قال ثم رجع إلى منزله فكتب إلى لا باس ان لم يكن في عمرها فلة قال فامسكت عن شرائها فلم اخرج من مكة حتى ماتت.

4 – It has been narrated to us from Muhammad Bin Isa, from Al-Husayn Bin Ali Al-Washaa, from Hashaam who said:

¹ Dissimulation

'I wanted to buy a maid for a price, and I wrote to Abu Al-Hassan^{asws} regarding that. He^{asws} withheld and did not answer me. The next day he^{asws} was with the master of the maid, When he^{asws} passed by, and she was sitting with the neighbours, to see the experience of the maid. He^{asws} looked at her. Then he^{asws} returned to his^{asws} home. He^{asws} wrote to me: 'There is nothing wrong, but she does not have long to live'. I refrained from purchasing her. I had not gone out from Mecca, and she died'.

(5) حدثنا معاوية بن حكيم عن جعفر بن محمد بن يونس عن عبد الرحمن بن الحجاج قال استقرض أبو الحسن ع عن شهاب بن عبد ربه قال وكتب كتاباً ووضع على يديه عبد الرحمن ابن الحجاج قال إن حدثتني عبد الرحمن فخرجت من مكة فلقيته أبو الحسن فارسل إلى بيتي فقلت له يا عبد الله خرق الكتاب قال ففعلت وقدمت الكوفة فسألت عن شهاب فإذا هو قد مات في وقت لم يكن فيه بعث الكتاب.

5 – It has been narrated to us from Muawiya Bin Hakim, from Ja'far Bin Muhammad Bin Yunus, from Abdul Rahmaan Bin Al-Hajaaj who said:

'Abu Ja'far^{asws} was going to lend money to Shahaab Bin Abd Rabi'e, and wrote a letter, and placed it on the hand of Abdul Rahmaan Ibn Al-Hajaaj. He^{asws}, then, told him that an event had occurred. Abdul Rahman said, 'I went out from Mecca and was met by Abu Al-Hassan^{asws} at Mina. He^{asws} said to me: 'O Abdullah, destroy the letter'. I did that and proceeded to Al-Kufa. I asked about Shahaab, and it so happened that he had died during the time, when the letter was not sent'.

(6) حدثنا الحسين بن محمد عن معلى بن احمد بن عبد الله عن اسحق عن علي بن ابي بصير قال قال أبو عبد الله عليه السلام يا ابا محمد ما فعل أبو حمزة قال جعلت فداك خلفه صالحأ السلام واعلم انه يموت يوم كذاوكان من شهر وكمذا قال أبو بصير جعلت فداك لقد كان فيه انس وكان لكم شيئاً قال صدقنا يا ابا محمد ما عندنا خير له قال جعلت فداك شيئاً علماً إذا خاف الله بوراقبه وتقوى الذنوب فاذاه فعل ذلك كان معنا في درجاتنا قال أبو بصير فرجعت فما لبث أبو حمزة حتى هلك تلك الساعة في ذلك اليوم.

6 – It has been narrated to us from Al-Husayn Bin Muhammad, from Moala Bin Muhammad, from Ahmad Bin Abdullaah, from Abdullaah bin Is'haq, from Ali Bin Abu Baseer who said:

'Abu Abdullaah^{asws} said: 'O Abu Muhammad, what did Abu Hamza do?' I said, 'May I be sacrificed for you^{asws}, he has a good legacy behind him'. He^{asws} said: 'When you return to him, convey my^{asws} greetings to him, and let him know that he will be dying on such and such a day, in such and such a month'. Abu Baseer said, 'May I be sacrificed for you, there was love in this, and he was a Shiite to you^{asws}'. He^{asws} said: 'You have spoken the truth, O Abu Muhammad, what we^{asws} have is better for him'.

He said, 'May I be sacrificed for you, your^{asws} Shiites?'. He^{asws} said: 'Yes, if they fear Allah^{azwj} by observing piety, and fear the sins. If they do that act, they would be with us^{asws} in our^{asws} levels'. Abu Baseer said, 'I returned. Abu Hamza, as had been predicted for him, died in that predicted hour on that predicted day'.

(7) حدثنا محمد بن الحسين عن عبد الله بن سعيد الدعشي عن الحسين بن موسى قال اشتكي عمي محمد بن جعفر حتى اشرف على الموت قال فكنا مجتمعين عنده فدخل أبو الحسن عليه السلام فقد في ناحية واسحق عمي عند رأسه يبكي فقد قليلاً ثم قام فتبعته فقلت جعلت فداك يلومك أخوتاك واهل بيتك يقولون دخلت على عمك وهو في الموت ثم خرجت قال أخي أرأيت هذا الباقي سيموت ويبكي ذاك عليه قال فبراً محمد بن جعفر واشتكى اسحق فمات وبكى محمد عليه.

7 – It has been narrated to us from Muhammad Bin Al-Husayn, from Abdullaah Bin Saeed Al-Da'ashy, from Al-Husayn Bin Musa who said:

'Muhammad Bin Ja'far complained of his blindness until he approached the death. There was a gathering around him. Abu Al-Hassan^{asws} came to him. He^{asws} sat in an area, and Is'haq was crying near to his head. He^{asws} sat only for a little while, then stood up. I followed him^{asws}. I said, 'May I be sacrificed for you^{asws}, your^{asws} brothers and your family will accuse you^{asws} by saying that you^{asws} came to your^{asws} uncle, and he was in the death-bed, then you^{asws} left'. He^{asws} said: 'Yes my brother, you

have seen this crying and he (Is'haq) will be dying, and that (Muhammad) will be crying over him'. Muhammad Bin Ja'far recovered fully, and Is'haq complained and died, and Muhammad cried over him'.

(8) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميرة عن ابى اسمامة قال قال لى أبو عبد الله عليه السلام يا زيد كم اتى عليك من سنة قلت جعت فداك كذا سنة قال يا ابا اسمامة جدد عبادة ربك واحد توبة فيكيت فقال لى ما ييكيك يا زيد قلت نعيت إلى نفسى قال يا زيد ابشر فانك من شيعتنا وانت في الجنة.

8 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Uneyr, from Abu Usama who said:

'Abu Abdullah^{asws} said to me: 'O Zayd, how much has come to you in one year?' I said, 'May I be sacrificed for you^{asws}, so much in one year'. He^{asws} said: 'O Abu Usama, renew the worship of your Lord^{azwj} and repent'. I wept. He^{asws} said to me: 'What makes you cry, O Zayd?' I said, 'I am worried for myself'. He^{asws} said: 'O Zayd, I^{asws} give you good news, surely you are from our^{asws} Shiites, and your destiny is Paradise'.

(9) حدثنا عبد الله بن محمد عن ابراهيم بن محمد قال حدثنا على بن مطى قال حدثنا ابن ابى حمزة عن سيف بن عميرة قال سمعت العبد الصالح ابا الحسن عليه السلام ينعي إلى رجل نفسه فقلت في نفسى وانه ليعلم متى يموت الرجل من شيعته فقال شبه المغضب يا اسحق قد كان رشيد الهرجى يعلم علم المنايا والبلايا فاللامام اولى بذلك.

9 – It has been narrated to us from Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Ali Bin Moala, from Abu Hamza, from Sayf Bin Umeyra who said:

'I noticed Al-Abd Al-Saleh Abu Al-Hassan^{asws} was feeling sad about a (dying) man. I said to myself, 'And he^{asws} knows when a man from his^{asws} Shiites is going to die'. He^{asws} said, as if he^{asws} being offended: 'O Is'haq, Rashid Al-Hijry knew the knowledge of the deaths and the affliction. The Imam^{asws} is higher than that'.

(10) حدثنا جعفر بن اسحق عن عثمان بن على عن خالد بن نجيح قال قلت ان اصحابنا قد قدموا من الكوفة فذكروا ان المفضل شديد الوجع فادع الله له قال قد استراح وكان هذا الكلام بعد موته بثلاث ايام.

10 – It has been narrated to us from Ja'far Bin Is'haq, from Usman Bin Ali, from Khalid Bin Najeeh who said:

'I said that our companions have come from Al-Kufa. I was told that Al-Mufazzal was in extreme condition, and (Imam^{asws}) supplicated to Allah^{azwj} for him'. After having relieved (from pain), he died, three days after these words'.

(11) عنه عن عثمان بن عيسى عن خالد قل كنت مع ابى الحسن عليه السلام بمكة فقال من هيهنا من اصحابكم فعددت عليه ثمانية انفس فامر باخراج اربعة وسكت عن اربعة فما كان الا يوم ومن الغد حتى مات الاربعة فسلموا.

11 – And from him, from Usman Bin Isa, from Khalid who said:

'I was with Abu Al-Hassan^{asws} at Mecca. He^{asws} said: 'Who is present here from your companions?' They were numbered for him^{asws} as eight men. He^{asws} ordered for the expulsion of four, and remained silent about the other four. Not one day had passed, and on the next day, when the four (staying ones) died. (The expelled ones) were safe'.

(12) حدثنا جعفر بن اسحق عن سعد عن عثمان بن عيسى عن خالد بن نجح عن ابى الحسن عليه السلام قال قال لى افرغ فيما بينك وبين من كان له معك عمل في سنة اربع وسبعين ومائة حتى يجيئك كتابي وانظر ما عندك وما بعث به إلى و لا تقبل من احد شيئا وخرج إلى المدينة وبقى خالد بمكة خمسة عشر يوما ثم مات.

12 – It has been narrated to us from Ja'far Bin Is'haq, from Sa'd, from Usman Bin Isa, from Khalid Bin Najeeh, who has said the following:

Abu Al-Hassan^{asws} said to me: 'As for those who are between you and those who have work with you in the year one hundred and seventy four, until there comes to you a letter from me^{asws}, and look at what is with you, and what has been sent to

you', and I did not accept anything from anyone, and went out to Al-Medina, and Khalid remained at Mecca for fifteen days, then died'.

(13) حدثنا الحسن بن علي بن فضال عن معاوية عن اسحق قال كنت عند ابي الحسن عليه السلام ودخل عليه رجل فقال له أبو الحسن عليه السلام يا فلان انك تموت إلى شهر قال فاضمرت في نفسي كانه يعلم اجال شيعته قال يا اسحق وما تتذكرون من ذلك وقد كان رشيد الهرجى مستضعفا وكان يعلم علم المانيا والبلايا فالامام اولى بذلك ثم قال يا اسحق تموت إلى سنتين ويشتت أهلك وولدك وعيلك واهل بيتك ويفلسون افالاسا شيئا.

13 – It has been narrated to us from Al-Hassan Bin Ali Bin Fazaal, from Muawiya, from Is'haq who said:

'I was with Abu Al-Hassan^{asws}, and a man came over and Abu Al-Hassan^{asws} said to him: 'O so and so, you will be dead in a month'. I thought to myself that he^{asws} knows the term of the Shiites. He^{asws} said: 'O Is'haq, and what are you denying from that, and Rashid Al-Hajr, a weak one, knew the knowledge of the deaths and the affliction. The Imam^{asws} is higher than that'. Then said: 'O Is'haq, you will die in two years time, and your people and your sons and your relatives and your family will be dispersed, and you will experience severe financial-hardship'.

(14) حدثنا يعقوب بن يزد عن ابن ابى عمير عن هشام بن الحكم عن ميسير قال قال أبو عبد الله عليه السلام يا ميسير لقد زيد في عمرك فاي شئ تعمل قال كنت اجيرا وانا غلام بخمسة دراهم فكنت اجريها على حالى.

14 – It has been narrated to us from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hashaam Bin Al-Hakam, from Maysar who said:

'Abu Abdullaah^{asws} said: 'O Maysar, there has been an increase in your life, what act did you do?' He said, 'I was a wage earner, when I was a young boy with five Dirhams. I fulfilled my contract although I was very little.'

(15) حدثنا الحسن بن علي عن ابى الصباح عن زيد الشحام قال دخلت على ابى عبد الله عليه السلام فقال يا زيد جدد عبادة واحد توبة قال نعيت إلى نفسي جعلت فداك قال لى يا زيد ما عندنا خير لك وانت من شيعتنا قال وقلت وكيف لى انا اكون من شيعتكم قال فقل لى انت من شيعتنا الينا الصراط والميزان وحساب شيعتنا والله لانا ارحم بكم منكم بانفسكم كاني انظر اليك ورفيقك في درجتك في الجنة.

15 – It has been narrated to us from Al-Hassan Bin Ali, from Abu Al-Sabaah, from Zayd Al-Shahaam who said:

'I came to Abu Abdullaah^{asws}. He^{asws} said: 'O Zayd, renew your worship and increase your repentance'. I said, 'I am worried for myself, may I be sacrificed for you^{asws}'. He^{asws} said to me: 'O Zayd, what is with us^{asws} is better for you, and you are from our^{asws} Shiites'. I said, 'And how will I become from your^{asws} Shiites?' He^{asws} said to me: 'You are from our^{asws} Shiites to us^{asws} at the Bridge (Al-Siraat), and the Scale (Al-Mizaan), and Reckoning (Hisaab). By Allah^{azwj}, for our^{asws} Shiites, I^{asws} will be more merciful to them than they are for themselves; it is as if I^{asws} see you and your friends in your levels in the Paradise'.

(16) حدثنا احمد بن الحسين عن الحسن بن برة عن عثمان بن عيسى قال دخلت على ابى الحسن عليه السلام سنة الموت بمكة وهى سنة اربع وسبعين ومانئة فقال لى من هيئنا من اصحابكم مريض فقلت عثمان بن عيسى من اوج الناس فقال قل له يخرج ثم قال من هيئنا فعددت عليه ثمانية فأمرنا باخراج اربعة وكف عن اربعة فما امسينا من غد حتى دفنا الاربعة الذين كف عن اخراجهم فقال عثمان فخرجت انا فاصبحت معافا.

16 – It has been narrated to us from Ahmad Bin Al-Husayn, from Al-Hassan Bin Barat, from Usman Bin Isa who said:

'I came to Abu Al-Hassan^{asws} in the year of the death, and it was the year one hundred and seventy four'. He^{asws} said to me: 'How many of your companions are over here are sick?' I said, 'Usman Bin Isa is from the people who weep'. He^{asws} said: 'Tell him to go out'. Then said, 'How many are over here?' I numbered eight for him^{asws}. He^{asws} ordered four of us to leave, and paused from four. It was no more

than a day that the four who had paused from exiting were buried'. Usman said, 'I went out and became healthy'.

(2) باب في الإنمأة ع انهم يعرفون علم المنايا والبلايا و الانساب من العرب وفصل الخطاب

CHAPTER 2 – REGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE KNOWLEDGE OF THE DEATHS AND THE AFFLICTIONS, AND THE LINEAGE FROM THE ARABS, AND CONCISENESS OF THE SPEECH

(1) حدثنا العباس بن معروف عن حماد بن عيسى عن حرير عن حمران بن ميسن عن عبيدة بن ربعي قال سمعت عليه السلام يقول سلونى قبل ان تقدوني الا تسألون من عنده علم المنايا والبلايا والانساب.

1 – It has been narrated to us from Al-Abbas Bin Ma'rour, from Hamaad Bin Isa, from Hareez, from Hamraan Bin Maysam, from Abaaya Bin Rabi'e who said:

'I heard Ali^{asws} say: 'Ask me^{asws} before you lose me^{asws}, but you will be asking from the one with whom^{asws} is knowledge of the deaths, and the afflictions, and the lineages'.

(2) حدثنا احمد بن محمد عن ابن سلام عن مفضل بن عمر قال سمعت ابا عبد الله عليه السلام يقول اعطيت خصالا ما سبقني إليها احد من قبلى علمت المنايا والبلايا وفصل الخطاب فلم يفتقني ولم يعزب عنى ما غاب عنى وابشر باذن الله تعالى وأودى عنه كل ذلك من من الله مكتنني؟؟ فيه بعلمه.

2 – It has been narrated to us from Ahmad Bin Muhammad, from Ibn Salaam, from MufazzAl-Bin Umar who said:

'I heard Abu Abdullah^{asws} say: 'I^{asws} have been given qualities which no one before me^{asws} has superceded me^{asws}. I^{asws} know of the deaths and the afflictions and the intricacies of speech. That which occurred before me^{asws} did not miss me^{asws}, and that which is absent from me^{asws} is not far from me^{asws}, and I^{asws} give you news by the Permission of Allah^{azwj} the High, and claim that all that is from Allah^{azwj} Who has Enabled me to know it'.

(3) حدثنا محمد بن عبد الله بن عامر عن عبد الرحمن بن أبي نجران قال كتب أبو الحسن الرضا عليه السلام واقرأتها الرساله قال على بن الحسين عليه السلام عندنا علم المنايا والبلايا وفصل الخطاب وانساب العرب ومولد الاسلام.

3 – It has been narrated to us from Muhammad Bin Abdullah Bin Aamir, from Abdul Rahmaan Bin Abu Najraan who said:

'Abu Al-Hassan Al-Reza^{asws} wrote, and I read his^{asws} letter in which he^{asws} said: 'Ali^{asws} Bin Al-Husayn^{asws} said: 'With us^{asws} is knowledge of the deaths, and the afflictions, and intricacies of speech, and lineages of the Arabs, and the onset of Islam'.

(4) حدثنا احمد بن الحسين عن ابيه عن عمرو بن ميمون عن عمار بن هارون عن ابي جعفر عليه السلام قال قال عندنا علم المنايا والبلايا وفصل الخطاب وانساب العرب ومولد الاسلام.

4 – It has been narrated to us from Ahmad Bin Al-Husayn, from his father, from Amro Bin maymoun, from Amaar Bin Haroun, who has narrated the following:

Abu Ja'far^{asws} said: 'With us^{asws} is knowledge of the deaths, and the afflictions, and intricacies of speech, and lineages of the Arabs, and onset of the Islam'.

(5) حدثنا ابراهيم بن هاشم عن عبد العزيز بن المهدى عن عبد الله بن جندب انه كتب إليه أبو الحسن الرضا عليه السلام اما بعد فان مهدا صلى الله عليه وآلله كان امين الله في خلقه فلما قبض كنا اهل البيت ورثته فحن امناء الله في ارضه عندنا علم المنايا والبلايا وانساب العرب ومولد الاسلام.

5 – It has been narrated to us from Ibrahim Bin hashaam, from Abdul Aziz Bin Al-Mohtady, from Abdullah Bin Jundab to whom Abu Al-Hassan^{asws} wrote:

Abu Al-Hassan Al-Reza^{asws} wrote: 'Indeed, Muhammad^{saww} was Trustee of Allah^{azwj} in His^{azwj} Creation. When he^{saww} passed away, the People^{asws} of the Household inherited from him^{saww}. We^{asws} are the Trustees of Allah^{azwj} in His^{azwj} Earth. With

us^{asws} is knowledge of the deaths and the affliction, and lineages of the Arabs, and onset of the Islam'.

(6) حدثنا احمد بن الحسين عن احمد بن ابراهيم عن محمد بن زكرياء عن محمد بن نعيم عن يزداد بن ابراهيم عمن حدثه عن ابى عبد الله عليه السلام قال قال امير المؤمنين علمت علم المنايا والبلايا وفصل الخطاب.

6 – It has been narrated to us from Ahmaad Bin Al-Husayn, from Ahmad Bin Ibrahim, from Muhammad Bin Zakariya, from Muhammad Bin Naeem, from Yazdaan Bin Ibrahim, who has narrated the following:

Abu Abdullah^{asws} has narrated that Amir-ul-Momineen^{asws} said: ‘I^{asws} know the knowledge of the deaths and the afflictions and the intricacies of the speech’.

(7) حدثنا يعقوب بن يزيد عن ابن ابي عمير عن هشام بن سالم رفعه إلى امير المؤمنين عليه السلام قال سلونى قبل ان تقدونى الا تسألون من عنده علم المنايا والبلايا والقضايا وفصل الخطاب.

7 – It has been narrated to us from Yaqoub bin Yazeed, from Ibn Abu Umeyr, who has said: Hashaam Bin Saalim with an unbroken chain going up to Amir-ul-Momineen^{asws} has narrated: ‘Ask me^{asws} before you lose me^{asws}, but you will be asking the one with whom^{asws} is knowledge of the deaths, and the afflictions, and the judgments and intricacies of the speech’.

(8) وعنہ بہذا الاسناد عن عبد الحمید بن عبد الاعلی وسفیان الجویری رفعہ إلى علی علیہ السلام مثلاً.

8 – And from him by this chain, from Abdul Hameed Bin Abdul A'la, and Sufyan Al-Juweyri with and unbroken chain going up to Ali^{asws}, similar to it’.

(9) حدثنا عبد الله بن محمد عن محمد بن الحسين عن جعفر بن بشير عن عبد الكري姆 عن ابى بصير عن ابى عبد الله عليه السلام قال يا ابا بصير انا اهل بيت اوتينا علم المنايا والبلايا والوصايا وفصل الخطاب وعرفنا شيعتنا كعرفان الرجل اهل بيته.

9 – It has been narrated to us from Abdullah Bin Muhammad, from Muhammad Bin Al-Husayn, from Ja'far Bin Bashir, from Abdul Kareem, from Abu Baseer, who has said:

Abu Abdullah^{asws} has said: ‘O Abu Baseer, the People^{asws} of the Household have been given knowledge of the deaths, and the afflictions, and the Bequests, and intricacies of the speech, and we^{asws} recognise our^{asws} Shiites just like the man recognises his own family members’.

(10) حدثنا عبد الله بن محمد عن ابراهيم بن محمد قال حدثي عبد الله بن جبلة واسماويل بن عمر وقال حدثنا أبو مريم عبد الغفار بن القاسم عن عمران بن ميثم عن عطاء بن ربى عن امير المؤمنين عليه السلام انه كان يقول سلونى قبل ان تقدونى الا تسألون من عنده علم المنايا والبلايا والأنساب.

10 – It has been narrated to us from Abdullah Bin Muhammad, from Ibrahim Bin Muhammad, from Abdullah Bin Jabalat and Ismail Bin Umar, from Abu Maram Abdul Ghafaar Bin Al-Qasim, from Umran Bin Maysam, from Ata'a Bin Rabi'e, who has said:

Amir-ul-Momineen^{asws} used to say: ‘Ask me^{asws} before you lose me^{asws}, but you will be asking the one with whom^{asws} is knowledge of the deaths, and the afflictions, and the lineages’.

(11) حدثنا محمد بن عيسى عن محمد بن سنان عن المفضل بن عمر قال سمعت ابا عبد الله عليه السلام يقول كان امير المؤمنين عليه السلام اعطيت خصالا ما سبقني إليها احد علمت المنايا والبلايا والأنساب وفصل الخطاب.

11 – It has been narrated to us from Muhammad Bin Isa, from Muhammad Bin Sinan, from Al-MufazzAl-Bin Umar who said:

‘I heard Abu Abdullah^{asws} say: ‘Amir-ul-Momineen^{asws} had been given the (Holy) qualities that no one had preceded him^{asws} before. He^{asws} knew the deaths, and the afflictions, and the lineages and intricacies of the speech’.

(12) حدثنا عبد الله بن محمد عن ابراهيم محمد قال حدثنا محمد بن علي عن العباس بن عبد الله العبدى عن عبد الرحمن بن الاسود عن علي بن خرور عن الاصبغ بن نباته قال قال امير المؤمنين عليه السلام انا اهل بيت علمنا علم المنايا والبلايا والانساب والله لو ان رجلا منا قام على جسر ثم عرضت عليه هذه الامة لحدثهم باسمائهم و انسابهم.

12 – It has been narrated to us from Abdullah Bin Muhammad, from Ibrahim Muhammad, from Muhammad Bin Ali, from Al-Abbas Bin Ubeydullah Al-Abady, from Abdul Rahmaan Bin Al-Aswad, from Ali Bin Kharour, from Al-Asbagh Bin Nabaata who said:

‘Amir-ul-Momineen^{asws} said: ‘The People^{asws} of the Household know the knowledge of the deaths, and the afflictions, and the lineages. By Allah^{azwj}, if a man^{asws} from us^{asws} stands up on the bridge, then this community requests to him^{asws}, he^{asws} will communicate with them by their names and their lineages’.

(13) حدثنا محمد بن عيسى عن الحسين بن سعيد عن جعفر بن بشير عن عبد الكري姆 عن ابي بصير عن ابي عبد الله عليه السلام قال يا ابا بصير انا اهل بيت اوتينا علم المنايا والبلايا والانساب والوصايا وفصل الخطاب عرفنا شيعتنا كعرفان الرجل اهل بيته.

13 – It has been narrated to us from Muhammad Bin Isa, from Al-Husayn Bin Saeed, from Ja'far Bin Bashir, from Abdul Kareem, from Abu Baseer, who has said:

Abu Abdullah^{asws} has said: ‘O Abu Baseer, the People^{asws} of the Household have been given knowledge of the deaths, and the afflictions, and the lineages, and the bequests, and intricacies of the speech. We^{asws} recognise our^{asws} Shiites, just like the man recognises his own family members’.

(14) وعن محمد بن عيسى عن صفوان عن يعقوب بن شعيب عن عمران بن عبابة قال سمعت عليا عليه السلام يقول سلونى قبل ان تقدوني الا تسألون من عنده علم المنايا والبلايا والانساب.

14 – And from his, from Muhammad Bin Isa, from Safwaan, from Yaqoub Bin Shuaib, from Umran Bin Abaayat who said:

‘I heard Ali^{asws} say: ‘Ask me^{asws} before you lose me^{asws}, but you will be questioning the one with whom^{asws} is knowledge of the deaths, and the afflictions, and the lineages’.

(15) حدثنا محمد بن الحسين عن محمد بن سنان عن عمران بن مروان عن المدخل عن جابر عن ابي جعفر عليه السلام قال سمعته يقول انا اهل بيت علمنا المنايا والبلايا والانساب فاعتبروا بنا وبعدونا وبهدانا وبهديهم وبقضائنا وبقضاءهم وبحكمنا وبحكمتهم وميتتنا وميتهم يموتون بالقرحة والدببة ونموت بما شاء الله.

15 – It has been narrated to us from Muhammad Bin Al-Husayn, from Muhammad Bin Sinan, from Umran Bin Marwaan, from Al-Mankhal, from Jabir, who has said the following:

Abu Ja'far^{asws} has said: ‘The People^{asws} of the Household know the deaths, and the afflictions, and the lineages, and were thus differentiated as being our^{asws} supporters or our^{asws} enemies, and thus as (there is) our^{asws} guidance or their guidance, and our^{asws} judgements or their judgements, and our^{asws} departed ones or their dead ones who die from ulcers and perversion of the heart, but we^{asws} depart by the Desire of Allah^{azwj}’.

(16) حدثنا أبو الفضل العلوى عن سعيد بن عيسى الكزبri البصري عن ابراهيم بن الحكم بن ظهر عن ابيه عن شريك بن عبد الله عن عبد الاعلى التغلبي عن ابي وقاص عن سلمان الفارسي قال قال امير المؤمنين عليه السلام عندي علم المنايا والبلايا والوصايا والانساب وفصل الخطاب.

16 – It has been narrated to us from Abu Al-FazaAl-Al-Alawy, from Saeed Bin Isa Al-Kazbary Al-Basry, from Ibrahim Bin Al-Hakam Bin Zaheer, from his father, from Shareek Bin Abdullah, from Abdul A'la Al-Taghlaby, from Abu Waqaas, from Salmaan Al-Farsi^{as} who said:

‘Amir-ul-Momineen^{asws} said: ‘With me^{asws} is knowledge of the deaths, and the afflictions, and the bequests, and the lineages, and conciseness of the speech’.

(3) باب في الإنمأة عليهم السلام انهم يحيون الموتى ويبرؤن الأكمه والابرص باذن الله.

CHAPTER 3 – REGARDING THE IMAMS^{asws}, THEY^{asws} REVIVE THE DEAD, AND THEY^{asws} GIVE RELIEF TO THE BLIND AND THE LEPER BY THE PERMISSION OF ALLAH^{azwj}

(1) حدثني احمد بن محمد عن على بن الحكم عن متنى الحناظ عن ابى بصير قال دخلت على ابى عبد الله عليه السلام وابى جعفر عليه السلام وقلت لهما انتما ورثة رسول الله صلی الله علیه وآلہ وارث الانبياء علم كلما علموا فقال لى نعم فقلت انتم تقدرون على ان تحيوا الموتى وتبرئ الاكمه والابرص فقال لى نعم باذن الله ثم قال ادن منى يا ابا محمد فمسح يده على عينى ووجهى وأبصرت الشمس والسماء والارض والبيوت وكل شئ في الدار قال اتحب ان تكون هكذا ولك ما للناس وعليك ما عليهم يوم القيمة او تعود كما كنت ولك الجنة خالصا قلت اعود كما كنت قال فمسح على عينى فعدت كما كنت قال على فحدثت به ابن ابى عمیر فقال اشهد ان هذا حق كما ان النهار حق.

1 – It has been narrated to me Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Masny Al-Hanaat, from Abu Baseer who said:

'I came to Abu Abdullah^{asws} and Abu Ja'far^{asws} and said to them^{asws} both, 'Are both of you^{asws} inheritors of the Messenger of Allah^{saww}? ' He^{asws} said: 'Yes'. I asked, 'The Messenger of Allah^{saww} was the inheritor of the Prophets^{saww}, all the knowledge that they^{as} knew?' He^{asws} said to me: 'Yes'.

I asked, 'Do you^{asws} have the ability to revive the dead and do away with the blindness and the leprosy?' He^{asws} said: 'Yes, by the Permission of Allah^{saww}'. Then said: 'Approach me^{asws}, O Abu Muhammad'. He^{asws} wiped his^{asws} hand on my eyes, and my face, and I saw the sun and the sky, and the earth, and the houses, and everything in the house'.

He^{asws} said: 'Would you like it to be like this, and for you to be what it is for the people, and what will be for them on the Day of Judgement, or return to what you were, sincere, and for you is the Paradise?' I said, 'Return to what I was before'. He^{asws} wiped his^{asws} hand on my eyes, and I returned to what I was before. Ali said, that he narrated it to Ibn Abu Umeyr who said, 'I bear witness that this is the truth, just like the day is truth'.

(2) حدثني احمد بن محمد عن عمر بن عبد العزيز عن محمد بن الفضيل عن ابى حمزة الثمالي عن على بن الحسين عليه السلام قال قلت له اسالك جعلت فداك عن ثلث خصال انفي عنى فيه التقية قال فقل ذلك لك قلت اسالك عن فلان وفلان قال فعليها لعنة الله بلعناته كلها ماتا والله وهما كافران مشركون بالله العظيم ثم قلت الإنمأة يحيون الموتى ويبرؤن الأكمه والابرص ويمشون على الماء قال ما اعطي الله نبيا شيئاً قط الا وقد اعطاه محمداً صلی الله علیه وآلہ واعطاه ما لم يكن عندهم

2 – It has been narrated to me Ahmad Bin Muhammad, from Umar Bin Abdul Aziz, from Muhammad Bin Al-Fazayl, from Abu Hamza Al-Thumaly, who has said:

I said to Ali^{asws} Bin Al-Husayn^{asws}, 'May I be sacrificed for you^{asws}, I would like to ask you^{asws} about three characteristics, negate me if in dissimulation'. He^{asws} said: 'That is for you'. I said, 'I would like to ask you^{asws} about so and so, and so and so (Abu Bakr and Umar)'. He^{asws} said: 'May the Curse of Allah^{saww} be upon them with all the Curses'.

By Allah^{azwj}, they died, when they were both infidels, and Polytheists by Allah^{azwj} the Magnificent'. Then I said, 'The Imams^{asws} revive the dead, and do away the blindness and the leprosy, and walk on the water?' He^{asws} said: 'Allah^{azwj} did not Give the Prophets^{as} anything at all, but, He^{saww} Gave it to Muhammad^{saww}, and Gave him^{saww} what was not with them^{as}.

فَلَتْ وَكَلْ مَا كَانَ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ فَقَدْ أَعْطَاهُ امِيرُ الْمُؤْمِنِينَ عَلَيْهِ السَّلَامُ قَالَ نَعَمْ ثُمَّ الْحَسْنُ وَالْحَسِينُ عَلَيْهِمَا السَّلَامُ ثُمَّ مَنْ بَعْدَ كُلَّ اِمَامٍ اِمَاماً إِلَى يَوْمِ الْقِيَامَةِ مَعَ الْزِيَادَةِ الَّتِي تَحْدُثُ فِي كُلِّ سَنَةٍ وَفِي كُلِّ شَهْرٍ ثُمَّ قَالَ أَيُّ وَاللهُ فِي كُلِّ سَاعَةٍ.

I said, ‘And all that was with the Messenger of Allah^{saww}, he^{saww} gave to Amir-ul-Momineen^{asws}?’ He^{asws} said: ‘Yes, then Al-Hassan^{asws}, and Al-Husayn^{asws}, then afterwards to each of the Imams^{asws} up to the Day of Judgement, along with more which occurs during every year, and in every month’. Then said: ‘Yes, by Allah^{azwj}, in every hour’.

(3) حَدَثَنَا إِبْرَاهِيمُ بْنُ هَشَمَ عَنْ عَلَى بْنِ مَعْدِبٍ يَرْفَعِهِ قَالَ دَخَلَتْ حَبَابَةُ الْوَالِبِيَّةِ عَلَى أَبِي جَعْفَرٍ عَلَيْهِ السَّلَامُ مُحَمَّدُ بْنُ عَلَى عَلَيْهِمَا السَّلَامُ قَالَ يَا حَبَابَهُ مَاذَا أَبْطَلَكَ قَالَتْ قُلْتُ بِيَاضِ عَرْضٍ لِي فِي مَفْرَقِ رَاسِيِّ كَثُرَتْ لَهُ هَمُومَيِّ فَقَالَ يَا حَبَابَهُ أَدْنِيَنِيهِ قَالَ فَدَنَوْتُ مِنْهُ فَوْرَضْتُ يَدِهِ فِي مَفْرَقِ رَاسِيِّ ثُمَّ قَالَ اَنْتُوا لَهَا بِالْمَرَأَةِ فَنَظَرَتْ إِلَيْهَا شِعْرٌ مَفْرَقِ رَاسِيِّ قَدْ أَسْوَدَ فَسَرَرْتُ بِذَلِكَ وَسَرَّ أَبُو جَعْفَرٍ عَلَيْهِ السَّلَامُ بِسُورَيِّ.

3 – It has been narrated to us from Ibrahim Bin Hashim, from Ali Bin Ma'bad with an unbroken chain said:

‘Habaabat Al-Walibiyya came to Abu Ja’far Muhammad Bin Ali^{asws}. He^{asws} said: ‘O Hababa, what is that which is slowing you down?’ She said, ‘A whiteness alluded to me in different parts of my head, and it has spread, and is of concern to me’. He^{asws} said: ‘O Hababa, approach me’. She said, ‘I approached, and he^{asws} placed his^{asws} hand on my head, then said: ‘Come to the mirror’. I came to the mirror. I looked and saw that the hair on different parts of my head had gone black. I was happy with that, and Abu Ja’far^{asws} was happy by my happiness’.

(4) حَدَثَنَا مُحَمَّدُ بْنُ الْحَسِينِ عَنْ عَبْدِ اللهِ بْنِ جَبَلَةَ عَنْ أَبِي حَمْزَةَ عَنْ عَلَى بْنِ جَبَلَةَ عَنْ أَبِي بَصِيرٍ قَالَ حَجَّتْ مَعَ أَبِي عبدِ اللهِ عَلَيْهِ السَّلَامُ فَلَمَّا كَانَ فِي الطَّوَافِ قَلَتْ لَهُ جَعْلَتْ فَدَاكَ يَابْنَ رَسُولِ اللهِ يَغْفِرُ اللهُ لَهُذَا الْخَلْقَ فَقَالَ يَا أَبَا بَصِيرَ إِنَّكَ مِنْ تَرَى قَرْدَةً وَخَنَازِيرَ قَالَ قَلَتْ لَهُ أَرْنَيْهِمْ قَالَ فَنَكَلَمْ بِكَلْمَاتٍ ثُمَّ أَمْرَ يَدِهِ عَلَى بَصَرِي فَرَأَيْتُهُمْ قَرْدَةً وَخَنَازِيرَ فَهَالَنِي ذَلِكَ ثُمَّ أَمْرَ يَدِهِ عَلَى بَصَرِي فَرَأَيْتُهُمْ كَمَا كَانُوا فِي الْمَرَةِ الْأَوَّلِيِّ ثُمَّ قَالَ يَا أَبَا مُحَمَّدٍ إِنْتُمْ فِي الْجَنَّةِ تَحْبُرُونَ وَبَيْنَ اطْبَاقِ النَّارِ تَطْلُبُونَ فَلَا تَوْجُدُونَ وَاللهُ لَا يَجْتَمِعُ فِي النَّارِ مِنْكُمْ ثَلَاثَةٌ لَا وَاللهُ لَا اثْنَانٌ لَا وَاللهُ لَا وَاحِدٌ.

4 – It has been narrated to us from Muhammad Bin Al-Husayn, from Abdullah Bin Jabalat, from Ali Bin Abu Hamza, from Abu Baseer who said:

‘I was on Pilgrimage with Abu Abdullaah^{asws}. When we were in the Tawaaf (Circling the Kaaba), I said to him^{asws}, ‘May I be sacrificed for you^{asws}, O son of the Messenger of Allah^{saww}, Allah^{azwj} has Forgiven these people’. He^{asws} said: ‘O Abu Baseer, most of the ones you will see as monkeys and pigs’.

I said to him^{asws}, ‘Show them to me’. He^{asws} spoke some words, and then gestured with his^{asws} hand on my eyes. I saw them as monkeys and pigs. That was a shock to me. Then he^{asws} gestured with his^{asws} hand on my eyes. I saw them as they as before’ Then, he^{asws} said: ‘O Abu Muhammad, you all in the Paradise will be chiefs and if someone is to try to find you between the levels of the Fire, you will not be found, by Allah^{azwj}, He^{azwj} will not Gather in the Fire three of you, no by Allah^{azwj}, not two, no by Allah^{azwj}, not a single one’.

(5) حَدَثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ عَنْ حَمَادَ بْنِ عَيْسَى عَنْ الْحَسِينِ بْنِ الْمُخْتَارِ عَنْ أَبِي بَصِيرٍ قَالَ قَالَ لِي أَبُو عبدِ اللهِ عَلَيْهِ السَّلَامُ تَرِيدُ أَنْ تَنْتَظِرَ بَعْنَكَ إِلَى السَّمَاءِ قَلَتْ نَعَمْ فَمَسَحَ يَدِهِ عَلَى عَيْنِي فَنَظَرَتِي إِلَى السَّمَاءِ.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Abbas, from hamaad Bin isa, from Al-Husan Bin Al-Mukhtar, from Abu Baseer who said:

‘Abu Ja’far^{asws} said to me: ‘Do you want to be able to look at the sky with your eyes?’ I said, ‘Yes’. He^{asws} wiped his^{asws} hand on my eyes. I saw up to the sky’.

(6) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن صباح المزني عن صالح بن ميثم الاسدي قال دخلت انا وعباية بن ربعى على امرأة في بنى والبة قد احترق وجهها من السجود فقال له عباية يا حبابة هذا بن اخيك قالت و أي اخ قال صالح بن ميثم قالت ابن اخى والله حقا يا ابن اخى الا احدثك حديثا سمعته من الحسين بن علي على السلام قال قلت بلى يا عمه قالت كنت زواره الحسين بن علي عليهما السلام قالت فحدث بين عيني وضح فشق ذلك على واحتبسه عليه اياما فسال عنى ما فعلت حبابة الوالبيه قالوا انها حدث بها حدث بين عينيها

6 – It has been narrated to us from Muhammad Bin Ali Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Sabaah Al-Mazny, from Saleh Bin Maysam Al-Asady who said:

'I and Abaayat Bin Rabi'e came to a woman in the Clan of Waalbat, and her face had been burnt from the prostrations. Abaayat said to her, 'O Habaabat, this is the son of your brother'. She said, 'And which brother?' He said, 'Saaleh Bin Maysam'. She said, 'Son of my brother, by Allah^{azwj}, truly'. O son of my brother, but I shall narrate to you a Hadeeth which I heard from Al-Husayn^{asws} Bin Ali^{asws}'. I said, 'Yes, O mother'.

She said, 'I was visiting Al-Husayn^{asws} Bin Ali^{asws}. An event occurred in front of my eyes clearly that was difficult for me to retain it for days'. I asked, 'It means that Habaabat Al-Walibiya did not do it'. They said, 'It occurred in front of her eyes'.

قال لاصحابه قوموا إليها فجاء مع اصحابه حتى دخل على وانا في مسجدي هذا فقال يا حبابة ما ابطأء بك على قلت يابن رسول الله ما ذاك الذي منعني ان لم اكن اضطررت إلى المجرى اليك اضطرار لكن حدث هذا بي قال فكشفت النقاع فقلت عليه الحسين بن علي عليهما السلام فقال يا حبابة احدثي الله شكر فان الله قد درئه عنك قال فخررت ساجدة قالت فقال يا حبابة ارفعي رأسك وانظري في مرأتك قالت فرفعت راسى فلم احسن منه شيئا قال فحمدت الله

He^{asws} said to his^{asws} companions: 'Let us go to her'. He^{asws} went with his^{asws} companions until they came up to me, and I was in this Mosque here'. He^{asws} said: 'What is slowing you down?' I said, 'O son^{asws} of the Messenger of Allah^{saww}, that is not what has prevented me, but that it did not make me restless to come to you^{asws}', but this has occurred to me'. Al-Husayn Bin Ali^{asws} uncovered the mask. He^{asws} said: 'O Habaabat, thank Allah^{azwj}, for Allah^{azwj} has Repulsed this from you'. She said, 'I fell in prostration'. He^{asws} said: 'O Habaabat, raise your head, and look in your mirror'. She said, 'I raised my head, there was nothing more beautiful than it. I Praised Allah^{azwj},

قالت فقال الحسين أو من رواه عن احمد قال حدثى الحسين بن بزه عن اسماعيل بن ابي عبد العزيز عن ابان الاحمر عن ابى بصير قال دخلت على ابى عبد الله عليه السلام فقلت له جعلت فداك ما فضلنا على من خالفنـا فوالله انى لارى الرجل منهم من هو ارخي بالـا وانعم رياشا واحسن حالا قال فسكت عنى حتى إذا كنت بالابطح ابطح مكة ورأيت الناس يضجون إلى الله فقال يا ابا محمد ما اكثر الضجيج والعجيج واقل الحجيج والذى بعث محمدا صلى الله عليه وآلـه وبالنبـوة وجعل روحـه إلى الجنة ما يتقبل الله الا منك ومن اشباهـك خاصة ومسح يده على وجهـي وقال يا ابا بصير انظر فإذا انا بالخلق كلـب وخنزير وحمار الا رجل بعد رجل.

She said, 'Al-Husayn^{asws} said, or someone reported from Ahmad, from Al-Husayn Bin Bazah, from Ismail Bin Bazah Ibn Abdul Aziz, from Abaan Al-Ahmar, from Abu Baseer who said, 'I came to Abu Abdullah^{asws}. I said to him^{asws}, 'May I be sacrificed for you^{asws}, what prefers us over those that oppose you^{asws}? By Allah^{azwj}, I see a man from them who is relaxed and with bounties and a better life?' He^{asws} didn't speak to me until when we were in the plains of Mecca, and I saw the people who were grumbling to Allah^{azwj}'. He^{asws} said: 'O Abu Muhammad, what is more is the noise, and the laughter and less of the Pilgrims.

By the One Who^{azwj} Sent Muhammad^{saww} with Prophet-hood, and Expedited his^{saww} soul to the Paradise, Allah^{azwj} will not Accept, except from you and ones similar to you especially', and he^{asws} wiped his^{asws} hand on my face, and said: 'O Abu Baseer, look! It was as if I was with the creatures, dogs, and pigs, and donkeys, except for a man, after a man (here and there)'.

(7) حدثنا محمد بن الحسين عن موسى بن سعدان عن أبيه عن أبي بصير قال تجسست جسد أبي عبد الله عليه السلام ومناكبه قال فقال يا أبا محمد تحب أن تراني فقلت نعم جعلت فداك قال فمسح يده على عيني فإذا أنا انظر إليه قال يا أبا محمد لولا شهرة الناس لتركتك بصيرا على حالك ولكن لا تستقيم قال ثم مسح يده على عيني فإذا أنا كما كنت.

7 – It has been narrated to us from Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from his father, from Abu Baseer who said:

'I tried to feel the body of Abu Abdullah^{asws} and his^{asws} shoulders. He^{asws} said: 'O Abu Muhammad, would you like to be able to look at me^{asws}? I said, 'Yes, may I be sacrificed for you'. He^{asws} wiped his^{asws} hand on my eyes. I found myself seeing him^{asws}'. He^{asws} said: 'O Abu Muhammad, were it not for the fame of the people, I^{asws} would have left you as a seeing one on your situation, but I^{asws} do not want it to become established'.

(8) حدثنا ايوب بن نوح عن صفوان بن يحيى قال حدثني حماد بن ابي طلحة عن ابي عوف عن ابي عبد الله عليه السلام قال دخلت عليه فالطفي وقال ان رجلا مكوف البصر اتى النبي صلى الله عليه وآلہ فقال يارسول الله صلى الله عليه وآلہ ادع الله ان يرد على بصرى وقال فدعني الله له فرد عليه بصره ثم اتاه آخر فقال يارسول الله صلى الله عليه وآلہ ادع الله لى ان يرد على بصرى قال احب الجنة احب اليك ان يرد عليك بصرك قال يارسول الله وان ثوابها الجنة فقال ان الله اكرم من ان بيتنى عبده المؤمن بذهب بصره ثم لا يثبيه الجنة .

8 – It has been narrated to us from Ayub Bin Nuh, from Safwaan Bin Yahya, from Hamaad Bin Abu Talha, from Abu Awf, who has narrated the following:

'I came to Abu Abdullah^{asws}, and he^{asws} courteously turned towards me and said: 'A blind man came to the Prophet^{saww} and said, 'O Messenger of Allah^{saww}, supplicate to Allah^{azwj} that He^{azwj} should Return my eyesight to me'. He^{saww} supplicated to Allah^{azwj}. His eyesight returned to him. Then another one came and said, 'O Messenger of Allah^{saww}, supplicate to Allah^{azwj} for me that He^{azwj} should Return my eyesight to me'. He^{saww} said: 'Is the Paradise more beloved to you or the return of your vision?' He said, 'O Messenger of Allah^{saww}, and that the reward for it is the Paradise?' He^{saww} said: 'Allah^{azwj} is more Generous than that He^{azwj} would afflict His^{azwj} slave with the loss of his sight and then not Reward him with the Paradise'.

(4) باب في أن الانمأة عليهم السلام أحيوا الموتى باذن الله تعالى

CHAPTER 4 – REGARDING THE IMAMS^{asws} REVIVING THE DEAD BY THE PERMISSION OF ALLAH^{azwj}

(1) حدثنا احمد بن محمد عن عمر بن عبد العزيز عن جميل بن دراج قال كنت عند ابى عبد الله عليه السلام فدخلت عليه امرأة فذكرت انها تركت ابنها بالملحفة على وجهه ميتاً قال لها لعله لم يمت فقومي فاذهي إلى بيتك واغسلني وصلّى ركعتين وادعى وقولي يامن واهبه لى ولم يل شئنا جدد لى هبته ثم حركيه ولا تخبري بذلك احد قال فعلت فجئت فرركته فإذا هو قد بكى.

1 – It has been narrated to us from Ahmad Bin Muhammad, from Uman Bin Abdul Aziz, from Jameel Bin Daraaj who said:

'I was with Abu Abdullaah^{asws} when a woman came to him^{asws}. She mentioned that she had left her dead son with a garment on his face. He^{asws} said to her: 'Perhaps he has not died. Get up, go to your house, and wash yourself, and Pray two Rakaat (Salat), and supplicate, and say, 'O One Who^{azwj} Gave me a gift, and did not Renew a thing for me as a gift'. Then move him and do not inform anyone about that'. She did that. She went. She moved him, he (started) cring (signs of life)'.

(2) حدثنا احمد بن محمد عن على بن المغيرة قال من العبد الصالح عليه السلام يامر امرأة بمنى وهي تبكي وصبيانها حولها يبكون وقد ماتت بقرة لها فدنا منها ثم قال لها ما يبكيك يا امة الله قالت يا عبد الله ان لى صبيانا ايتاما فكانت لى بقرة معيشتي ومعيشة صبيانى كان منها فقد ماتت وبقيت منقطعة بي وبولدي ولا حيلة لنا فقال لها يا امة هل لك ان احببها لى قال فلما هم انت نعم يا عبد الله قال فتحتى ناحية فصلى ركعتين ثم رفع يديه يمينه وحرك شفتيه ثم قام فمر بالبقرة فنخسها او ضربها برجله فاستوت على الارض قائمة فلما نظرت المرأة إلى البقرة قد قامت صاحت عيسى بن مرريم ورب الكعبة قال خالط الناس وصار بينهم ومضى بينهم صلى الله عليه وآلـه وعلـى آباءـه الطـاهـرـينـ.

2 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Al-Mugheira who said:

'Al-Abd Al-Saleh^{asws} (Seventh Imam Musa Al-Kazim^{asws}) passed by a woman in Mina and she was crying, and her sons were around her crying with her, and her cow had died. He^{asws} came to her, then said: 'What makes you cry, O community of Allah^{azwj}?' She said, 'O servant of Allah^{azwj}, my sons are orphans, and there was for me a cow for my living and the livelihood of my sons was from her.'

She has died, and the remainder has been cut off for me and my sons, and there is no means for us'. He^{asws} said: 'O mother, shall I revive her for you?' She said, 'I am inspired to say yes, O servant of Allah^{azwj}'. He^{asws} stepped down in an area, Prayed two Rakaat (Salat), then raised his^{asws} right hand, and moved his^{asws} lips'. Then he^{asws} stood up and passed by the cow, goaded it with a stick or kicked it with his^{asws} leg, it stood up on the ground. When the woman looked at the cow which had stood up, she shouted 'Isa^{as} Bin Maryam^{sa} and the Lord^{azwj} of the Kaaba!' He^{asws} went between the people and became mixed with them. May Peace be upon him^{asws} and his^{asws} forefathers^{asws}, the Purified'.

(3) حدثنا سلمة بن خطاب عن عبد الله بن القاسم عن عيسى بن شلقان قال سمعت ابا عبد الله عليه السلام يقول ان امير المؤمنين عليا عليه السلام كانت له خولة في بنى مخزوم وان شاباً منهم اتاه فقال يا خالي ان اخي وابن ابي مات وقد حزنت عليه حزناً شديداً قال فتشتهي ان تراه قال نعم قال فارنى قبره فخرج ومعه برد رسول الله صلى الله عليه وآلـهـ وعلـىـ آباءـهـ طـاهـرـينـ.ـ

3 – It has been narrated to us from Salmat Bin Khataab, from Abdullah Bin Al-Qasim, from Isa Bin Shalqaan who said:

'I heard Abu Abdullah^{asws} say: 'Amir-ul-Momineen Ali^{asws}, had a following in the Clan of Makhzum, and that a young man from them came to him^{asws}. He said, 'O uncle, my brother and the son of my father has passed away, and I have grieved upon him a harsh grieving'.

He^{asws} said: 'Do you desire to see him?' He said, 'Yes'. He^{asws} said: 'Show me^{asws} his grave'. He^{asws} went, and with him^{asws} was the mantle of the Messenger of Allah^{saww}, Al-Istijaab. When he^{asws} ended up at the grave, he^{asws} moved his^{asws} lips, then stepped on it with his^{asws} leg. He came out of his grave, and he was speaking fluently in the Persian language'. He^{asws} said to him: 'Did you not die and you were a man from the Arabs?' He said, 'Yes, but I died on a particular Sunnah, our tongues have been overturned'.

(4) حدثنا العباس بن معروف عن علي بن مهزيار عن الحسين بن سعيد عن علي بن اسماعيل الميثمي عن كريم قال سمعت من يرويه قال ان رسول الله صلى الله عليه وآله كان قاعدا فذكر اللحم وقرمه إليه فقام رجل من الانصار وله عناق فانتهى إلى امراته فقال هل لك في غنيمة قالت وما ذاك قال انى سمعت رسول الله صلى الله عليه وآله يشتهي اللحم قالت خذها ولم يكن لهم غيرها وكان رسول الله صلى الله عليه وآله يعرفها فلما جاء بها ذبحت وشويت ثم وضعها للنبي صلى الله عليه وآله فقال لهم كلوا ولا تكسرعوا عظما قال فرجع الانصارى وإذا هي تلعب على بابه.

4 – It has been narrated to us from Al-Abbas Bin Ma'rouf, from Ali Bin Mahziyar, from Al-Husayn Bin Saeed, from Ali Bin Ismail Al-Maysamy, from Kareem who said:

'The Messenger of Allah^{saww} was seated, when they mentioned the meat and steak to him^{saww}. A man from the Helpers stood up and he embraced him^{saww}. He went to his wife and said, 'Do you have any sheep with us?' She said, 'And what is that?' He said, 'I heard the Messenger of Allah^{saww} desiring meat'. She said, 'Take it, and there is none other, and that the Messenger of Allah^{saww} is aware of it. When he took the sheep, he slaughtered it, and grilled it. Then he placed it to the Prophet^{saww}. He^{saww} said to them: 'Eat it, but do not break the bones'. The Emigrant returned, and his sheep was standing by his door'.

(5) حدثنا عبد الله محمد عن محمد بن ابراهيم قال حدثنا أبو محمد بريد عن داود بن كثير الرقى قال حج رجل من اصحابنا فدخل على ابى عبد الله عليه السلام فقال فداك ابى وامى ان اهلي توفيت وبقيت وحيدا فقال أبو عبد الله عليه السلام افكتنتحبها قال نعم جعلت فداك قال ارجع إلى منزلك فانك سترجع إلى المنزل وهى تأكل شيئاً قال فلما رجعت من حجتى ودخلت منزلى رأيتها قاعدة وهى تأكل.

5 – It has been narrated to us from Abdullah Muhammad, from Muhammad Bin Ibrahim, from Abu Muhammad Bureyd, from Dawood Bin Kaseer Al-Raqy who said:

'A man from our companions went on Pilgrimage. He came to Abu Abdullah^{asws}. He said, 'May my father and my mother be sacrificed for you^{asws}, my wife has died and I have been left alone'. Abu Abdullah^{asws} said: 'You were in love with her?' He said, 'Yes, may I be sacrificed for you'. He^{asws} said: 'Return to your home, for when you return home you will find her there eating something'. He said, 'When I returned from my Hajj and entered my home, I saw her seated and she was eating'.

(5) باب في ان الانمة عليهم السلام يزورون الموتى وان الموتى يزورهم.

CHAPTER 5 – IN THAT THE IMAMS^{asws} VISIT THEIR^{asws} DEPARTED ONES^{asws} AND THAT THEIR^{asws} DEPARTED ONES^{asws} VISIT THEM^{asws}

(1) حدثنا معاوية بن حكيم عن الحسين بن على الوشا عن ابى الحسن الرضا عليه السلام قال قال لى بخراسان رايت رسول الله صلى الله عليه وآلله هيهنا والتزمته.

1 – It has been narrated to us from Muawiya Bin Hakeem, from Al-Husayn Bin Ali Al-Washa, who has said:

Abu Al-Hassan Al-Reza^{asws} said to me in Khurasan: ‘^{asws} saw the Messenger of Allah^{saww} over here and offered my (Salam) to him^{saww}.

(2) حدثنا محمد بن عيسى عن ابن ابي عمير وعلى بن الحكم بن مسکین عن ابن عمارة عن ابى عبد الله وعثمان بن عيسى عن ابیان بن تغلب عن ابى عبد الله عليه السلام ان امير المؤمنین عليه السلام لقى ابا بكر فاحتاج عليه ثم قال له اما ترضی برسول الله صلى الله عليه وآلله بینی وبينك قال فكيف لى به فاخذ بيده واتى مسجد قبا فإذا رسول الله صلى الله عليه وآلله فيه فقضى على ابى بكر فرجع أبو بكر مذعورا فلقى عمر فأخبره فقال مالك اما علمت سحر بني هاشم.

2 – It has been narrated to us from Muhammad Bin Isa, from Ibn Abu Umeyr and Ali Bin Al-Hakam Bin Miskeen, from Ibn Amaarat, from Abu Abdullah, and Usman Bin Id, from Abaan Bin Tablugh, who has said:

Abu Abdullah^{asws} has said that Amir-ul-Momineen^{asws} met Abu Bakr. He^{asws} had an argument with him, then said to him: ‘But rather, let us be satisfied with (the decision of) the Messenger of Allah^{saww}, between you and me^{asws}’. He said, ‘How can I be with him^{saww}?’ He^{asws} took him by his hand and came to the Quba Mosque. The Messenger of Allah^{saww} was in it. He^{saww} decided against Abu Bakr. Abu Bakr returned in fearful panic. He met Umar and informed him of what had happened. Umar said, ‘What is it with you? But, what you have come to know is the witchcraft of the Clan of Hashim’.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابى البلاد و حدثى محمد بن الحسين عن ابراهيم بن ابى البلاد قال قلت لابي الحسن الرضا عليه السلام حدثى عبد الكريم بن حسان عن عبيدة بن عبد الله بن بشير الخثعمي عن ابيك انه قال كنت ردد ابى وهو يرید العريض قال فلقيه شيخ ابيض الرأس واللحية يمشي قال فنزل إليه قبل بين عينيه فقال ابراهيم ولا اعلمك انه قبل يده ثم جعل يقول له جعلت فداك والشيخ يوصيه فكان في اخر ما قال له انظر الاربع ركعات فلا تدعها قال وقام ابى حتى توارى الشيخ ثم ركب فقلت يا ابى من هذا الذى صنعت به ما لم ارك صنعته باحد قال هذا ابى يا بني.

3 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, and It has been narrated to me Muhammad Bin Al-Husayn, from Ibrahim Bin Abu Balaad who said:

‘I said to Abu Al-Hassan Al-Reza^{asws}, ‘Abdul Karim Bin Hasaan has narrated to me from Ubeyda Bin Abdullah Bin Bashir Al-Khash’amy, from his father who said: ‘My father was behind (the Imam^{asws}) and he wanted a request. The Imam^{asws} met an old man with a white head and appearance and he^{asws} was walking. Imam^{asws} descended to him^{asws} and addressed him after moving closer to his^{asws} face’. Ibrahim said, ‘I did not know him^{asws} from before, then he^{asws} went and said to him^{asws}, ‘May I be sacrificed for you’, and the old man^{asws} was bequeathing to him^{asws}. At the end what he^{asws} said to him was, ‘Look at the four cycles (of Salat), do not leave it’. And my father stood up until the old man^{asws} left, then rode. I said, ‘O my Master^{asws}, who is this one^{asws} for who you^{asws} have done what you^{asws} have never seen to have done for anyone else?’ He said, ‘This is my father^{asws}, O my son’.

(4) حدثنا محمد بن عيسى عن محمد بن سنان عن عمارة بن مروان عن سمعة قال دخلت على أبي عبد الله عليه السلام وانا احدث نفسي فرعناني فقال مالك تحدث نفسك تشتته ان ترى ابا جعفر عليه السلام قلت نعم قال قم فادخل البيت فإذا هو أبو جعفر عليه السلام قال اتي قوم من الشيعة الحسن بن علي عليه السلام بعد قتل امير المؤمنين عليه السلام فسألوه قال تعرفون امير المؤمنين عليه السلام إذا رأيتموه قالوا نعم قال فارفعوا الستر فرفعوه فإذا هم بامير المؤمنين عليه السلام لا ينكرون و قال امير المؤمنين عليه السلام يومت من مات منا وليس بميت وبقي من بقى من حجة عليكم.

4 – It has been narrated to us from Muhammad Bin Isa, from Muhammad Bin Sinan, from Amaar Bin Marwaan, from Sama'at who said:

'I came to Abu Abdullaah^{asws} and I was talking to myself when he^{asws} saw me. He^{asws} said: 'What is it with you? Would you like to see Abu Ja'far^{asws}? I said, 'Yes'. He^{asws} said: 'Get up'. He^{asws} made me to enter a room, and there was Abu Ja'far^{asws}. He^{asws} said: 'A group of Shiites came to Al-Hassan Bin Ali^{asws} after the killing of Amir-ul-Momineen^{asws}. He^{asws} asked them: 'Would you all recognise Amir-ul-Momineen^{asws} if you were to see him^{asws}? They said, 'Yes'. Abu Ja'far^{asws} said: 'Al-Hassan^{asws} raised the curtain. They all recognised that they were with Amir-ul-Momineen^{asws}, they could not deny it, and Amir-ul-Momineen^{asws} said: 'When one of us^{asws} is separated (from you), he^{asws} is not dead, and when one of us^{asws} remains, the remaining one^{asws} is a Proof (of Allah^{azwj}) to you all'.

(5) حدثنا احمد بن محمد عن على بن الحكم عن عبد الله بن سليمان عن ابي عبد الله عليه السلام قال لما اخرج بعلى عليه السلام مليبا وقف عند قبر النبي صلى الله عليه وآلـهـ قال يابن امـنـ القـوـمـ استـضـعـفـونـيـ وكـادـواـ يـقـتـلـونـنـيـ قالـ فـخـرـجـتـ يـدـ منـ قـبـرـ رـسـوـلـ اللـهـ صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ يـعـرـفـونـ إـنـهـ يـدـهـ وـصـوـتـ يـعـرـفـونـ إـنـهـ صـوتـهـ نـحـوـ اـبـيـ بـكـرـ أـكـفـرـتـ بـالـذـيـ خـلـقـكـ مـنـ تـرـابـ ثـمـ نـطـفـهـ ثـمـ سـوـيـكـ رـجـلاـ.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Rabi'e bin Muhammad Al-Masly from Abdullah Bin Suleyman, who has said:

Abu Abdullaah^{asws} has said: 'When Ali^{asws} went out to pay courtesy, he^{asws} paused by the grave of the Messenger of Allah^{saww}. He^{asws} said: 'O son of my^{asws} mother^{as}, the people considered me^{asws} to be weak and have almost killed me^{asws}'. A hand came out from the grave of the Messenger of Allah^{saww}, he^{asws} recognised it as being his^{saww} hand, and recognised the voice as being his^{saww} voice: (it was said) 'About Abu Bakr, he has become an infidel, by the One Who^{azwj} Created you^{asws} from dust, then a clot, then Made you^{asws} into a proper man'.

(6) حدثنا عبد الله بن محمد بيرفعه بأسناد له إلى ابي عبد الله عليه السلام قال لما استخلف أبو بكر اقبل عمر على عليه السلام فقال اما علمت ان ابا بكر قد استخلف قال على عليه السلام فمن جعله كذلك قال المسلمين رضوا بذلك فقال على عليه السلام والله لاسرع ما خلفوا رسول الله صلى الله عليه وآلـهـ وـنـقـضـوـ عـهـدـ وـسـمـوـ بـغـيرـ اـسـمـهـ وـالـهـ ماـ اـسـتـخـافـ رسولـ اللهـ صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ قـالـ كـذـبـ فـعـلـ اللـهـ بـكـ وـفـعـلـ

6 – It has been narrated to us from Abdullah Bin Muhammad with an unbroken chain going up to Abu Abdullaah^{asws} having said:

Abu Abdullaah^{asws} has said: 'When Abu Bakr became Caliph, Umar came to Ali^{asws} and said, 'But, do you^{asws} know that Abu Bakr has become Caliph?' Ali^{asws} said: 'Who made him to be that?' He said, 'The Muslims are satisfied with that'.

Ali^{asws} said: 'By Allah^{azwj}, how quickly they have gone against the Messenger of Allah^{saww}, and broke his^{saww} pledge, and called him by a name which was not his. By Allah^{azwj}, the Messenger of Allah^{saww} did not appoint him to be Caliph'. Umar said, 'You^{asws} are belying that Act of Allah^{azwj} Which He^{azwj} has Done'.

قال على عليه السلام ان شئت ان اريك برهانا على ذلك فعلت قال له عمر ما تزال تكتب على رسول الله صلى الله عليه وآلـهـ في حـيـوـتـهـ وـبـعـدـ مـوـتـهـ فـقـالـ عـلـىـ عـلـيـهـ السـلـامـ اـنـ طـلـقـ بـنـاـ لـتـعـلـمـ اـيـنـاـ الكـذـابـ عـلـىـ رـسـوـلـ اللـهـ صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ فيـ حـيـوـتـهـ وـبـعـدـ مـوـتـهـ فـاـنـطـلـقـ مـعـهـ حـتـىـ إـلـىـ الـقـبـرـ كـفـ فـيـهـ اـكـفـرـتـ بـالـذـيـ خـلـقـكـ مـنـ تـرـابـ ثـمـ نـطـفـهـ ثـمـ سـوـيـكـ رـجـلاـ فـقـالـ لـهـ عـلـىـ عـلـيـهـ السـلـامـ رـضـيـتـ وـالـهـ لـفـدـ جـهـتـ اللـهـ فـيـ حـيـوـتـهـ وـبـعـدـ وـفـاتـهـ.

Ali^{asws} said: 'If you like I^{asws} can show you proof of that which they have done'. Umar said to him^{asws}, 'Your^{asws} belying to the Messenger of Allah^{saww} does not decline, not during his^{saww} lifetime, and not after his^{saww} death'. Ali^{asws} said: 'Let us go and find out who is the liar regarding the Messenger of Allah^{saww} during his^{saww} lifetime and after his^{saww} passing away'. He^{asws} went with him until they came to the grave. When he^{asws} placed his^{asws} palm onto it, (a voice said): 'He (Abu Bakr) has disbelieved, by the One Who^{azwj} Created you^{asws} from dust, then from clot, then Made you into a proper man'. Ali^{asws} said to him: 'Satisfied? By Allah^{azwj}, he (Abu Bakr) has denied it, during his^{saww} lifetime, and after his^{saww} passing away'.

(7) حدثنا بعض اصحابنا عن محمد بن حماد عن أخيه احمد بن موسى عن زياد بن المنذر عن أبي جعفر عليه السلام قال لقى أمير المؤمنين عليه السلام أبا بكر في بعض سكك المدينة فقال له ظلمت و فعلت فقال له ومن يعلم ذلك قال يعلم رسول الله صلى الله عليه وأله قال وكيف لي برسول الله صلى الله عليه وأله حتى يعلم ذلك لو اتنى في المنام فأخبرني لقبلت ذلك قال على عليه السلام فانا ادخلتك على رسول الله صلى الله عليه وأله في مسجد قبا قال فادخله مسجد قبا فإذا برسول الله صلى الله عليه وأله في مسجد قبا فقال له رسول الله صلى الله عليه وأله اعتزل عن ظلم أمير المؤمنين عليه السلام فخرج من عنده فلقيه عمر فأخبره بذلك فقال له اسكت اما عرفت سحر بنى عبد المطلب.

7 – It has been narrated to us from one of our companions, from Muhammad Bin Hamaad, from his brother Ahmad Bin Musa, from Ziyad Bin Al-Munzar, who has said:

Abu Ja'far^{asws} said: 'Amir-ul-Momineen^{asws} met Abu Bakr in one of the markets of Al-Medina. He^{asws} said to him: 'You have wronged me^{asws} of what you have done'. He said, 'And who made you^{asws} to know this?' He^{asws} said: 'The Messenger of Allah^{saww} made it known to me^{asws}'.

He asked, 'And how can I be with the Messenger of Allah^{saww} until he^{saww} can make that known to me, unless he^{saww} comes to me in the dream and tells me to accept that?' Ali^{asws} said: 'I^{asws} will take you to the Messenger of Allah^{saww} in the Quba Mosque'.

Abu Ja'far^{asws} said: 'He^{asws} took him to the Quba Mosque, and he was with the Messenger of Allah^{saww} in the Quba Mosque. The Messenger of Allah^{saww} said to him: 'Stop from oppressing Amir-ul-Momineen^{asws}'. He went out from him^{saww}. He met up with Umar. He informed him about that. Umar said to him, 'Be quiet, but recognise the witchcraft of the sons^{asws} of Abdul Muttalib'.

(8) حدثى الحسين بن محمد بن عامر عن معلى بن عبد الله عن بشير عن عثمان بن مروان عن سماعة بن مهران قال كنت عند أبي الحسن عليه السلام فاطلت الجلوس عنده فقال اتحب أن ترى أبا عبد الله عليه السلام فقال وددت والله قال قم وادخل ذلك البيت فإذا هو أبو عبد الله صلوات الله عليه قاعد.

8 – It has been narrated to me Al-Husayn Bin Muhammad Bin Aamir, from Moala Bin Muhammad Bin Abdullah, from Bashir, from Usman Bin Marwan, from Sama'at Bin Mahran who said:

'I was with Abu Al-Hassan (Al-Reza)^{asws}. I extended my sitting with him^{asws}. He^{asws} said: 'Would you love to see Abu Abdullah^{asws}? I said, 'I wish I could, by Allah^{azwj}'. He^{asws} said: 'Get up and enter into that room'. I entered into the room, and there was Abu Abdullah^{asws} sitting'.

(9) حدثى محمد بن الحسين عن الحكم بن مسکین عن أبي سعيد المکاری عن أبي عبد الله عليه السلام قال ان امير المؤمنین عليه السلام اتى ابا بكر فقال له اما امرک رسول الله صلى الله عليه وأله ان تطیعني فقال لا ولو امرني لفعلت قال فانطلق بنا إلى مسجد قبا فإذا رسول الله صلى الله عليه وأله يصلی فلما انصرف قال على عليه السلام يارسول الله صلى الله عليه وأله انى قلت لابي بكر امرک الله و رسوله صلى الله عليه وأله ان يطیعني فقال رسول الله قد امرتك فاطعه قال فخرج فلقي عمر وهو ذعر فقال له مالك فقال لى رسول الله صلى الله عليه وأله كذا وكذا فقال تبا لامته ولوک امرهم اما نعرف سحر بنی هاشم.

9 – It has been narrated to me Muhammad Bin Al-Husayn, from Al-Hakam Bin Miskeen, from Abu Saeed Al-Makary, who has said:

Abu Abdullah^{asws} said: ‘Amir-ul-Momineen^{asws} came to Abu Bakr and said to him: ‘But, the Messenger of Allah^{saww} ordered you to obey me^{asws}’. He said, ‘No, and had he^{saww} ordered me so, I would have done it’.

He^{asws} said: ‘Let us go to the Quba Mosque’. There, the Messenger of Allah^{saww} was Praying. When he^{saww} had finished, Ali^{asws} said: ‘O Messenger of Allah^{saww}, I^{asws} said to Abu Bakr: ‘The Messenger of Allah^{saww} has ordered you to obey me^{asws}’. The Messenger of Allah^{saww} said to Abu Bakr: ‘I^{saww} have ordered you. Be obedient to him^{asws}’. Abu Abdullah^{asws} said: ‘Abu Bakr went out in a fearful panic and met up with Umar who said to him, ‘What is it with you?’ He said, ‘The Messenger of Allah^{saww} said to me, such and such’. He said, ‘Damn his^{saww} community, and this how their matter is, but recognise the witchcraft of the Clan of Hashim’.

(10) حدثنا الحجاج عن الحسن بن الحسين اللؤلوي عن ابن سنان عن علي بن ابي حمزة عن عمران بن ابي شعبة الحلبى عن ابان بن تغلب عن ابى عبد الله عليه السلام قال ان عليا عليه السلام لقى ابا بكر فقال يا ابا بكر اما تعلم ان رسول الله امرك ان تسلم على على عليه السلام بامرة امير المؤمنين وامرك باتباعي قال فاقبل يتوهم عليه فقال له اجعل بينك وبينك حكما قال قد رضيت فاجعل من شئت قال اجعل بيني وبينك رسول الله صلى الله عليه وآلہ

10 – It has been narrated to us from Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Ali bin Abu Hamza, from Umran Bin Abu She'ba Al-Ajaly, from Aban Bin Tablugh, who has said:

Abu Abdullah^{asws} said: ‘Ali^{asws} met Abu Bakr. He^{asws} said: ‘O Abu Bakr, but you know that the Messenger of Allah^{saww} ordered you to submit to Ali^{asws} the matter of being the Amir-ul-Momineen (commander of the faithful), and your matter, by obedience to me^{asws}. He said, ‘I accept that he^{saww} was in favour of that’. He^{asws} said to him: ‘Let us have a judgement between you and I^{asws}’. He said, ‘I am satisfied with that. Let us go to any one you^{asws} like’. He^{asws} said: ‘I^{asws} make the Messenger of Allah^{saww} between you and I^{asws} (as a judge)’.

قال فاغتنمها الاخر وقال قد رضيت قال فاخذ بيده فذهب إلى مسجد قبا قال فإذا رسول الله صلى الله عليه وآلہ قاعد في موضع المحراب فقال له هذا رسول الله صلى الله عليه وآلہ يا ابا بكر فقال رسول الله صلى الله عليه وآلہ يا ابا بكر الم امرك بالتسليم لعلى واتباعه قال بلی يارسول الله صلى الله عليه وآلہ قال فارفع الامر إلیه قال نعم يارسول الله صلى الله عليه وآلہ

Abu Abdullah^{asws} said: ‘The other one seized upon that and said, ‘I am happy with that’. He^{asws} took him by the hand and went to the Quba Mosque. The Messenger of Allah^{saww} was there, seated in the place of the niche (Al-Mihraab’). He^{asws} said to him: ‘This is the Messenger of Allah^{saww}, O Abu Bakr’. The Messenger of Allah^{saww} said: ‘O Abu Bakr, did I^{saww} not order you to submit to Ali^{asws} and be obedient to him^{asws}?’ He said, ‘Yes, O Messenger of Allah^{saww}'. He^{saww} said: ‘Raise (hand over) the matter to him^{asws}’. He said, ‘Yes, O Messenger of Allah^{saww}’.

فجاء فليس همه الا ذلك وهو كثيير قال فلقي عمر قال مالك يا ابا بكر قال لقيت رسول الله صلى الله عليه وآلہ وامرني بدفع هذه الامور إلى على عليه السلام فقال اما تعرف سحر بنى هاشم هذا سحر قال الامر على مكان.

Abu Abdullah^{asws} said: ‘He did not come to a resolution, except that he was gloomy. He met Umar who said to him, ‘What is it with you, O Abu Bakr?’ He said, ‘I met the Messenger of Allah^{saww}, and he^{saww} ordered me to handover these matters to Ali^{asws}'. He said, ‘But rather, recognise the witchcraft of the Clan of Hashim. This is witchcraft’. Abu Abdullah^{asws} said: ‘The matter (remained) as it was before’.

(11) حدثنا احمد بن محمد عن على بن الحكم عن ربيع بن محمد عن عبد الله سنان عن ابى جعفر عليه السلام قال قال امير المؤمنين عليه السلام لابي بكر نسيت تسليمك لعلى بامرة امير المؤمنين عليه السلام بامر من الله ورسوله فقال له قد كان ذلك فقال له امير المؤمنين اترضى برسول الله صلى الله عليه وآلہ بینک قال وابن هو

11 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Rabi'e Bin Muhammad, from Abdullah Sinan, who has said:

Abu Ja'far^{asws} said: 'Amir-ul-Momineen^{asws}' said to Abu Bakr: 'You have forgotten to submit your submission to me^{asws} with the matter of being the 'Amir-ul-Momineen' (commander of the faithful), by the Order of Allah^{azwj} and His^{azwj} Messenger'. He said to him^{asws}, 'Was it like that?'. Amir-ul-Momineen^{asws} said to him: 'Would you be happy with the Messenger of Allah^{saww} (as a judge) between you and I^{asws}?' He said, 'Where is he^{saww}?'

قال فأخذ بيده ثم انطلق إلى مسجد قبا فدخلها فوجدا رسول الله صلى الله عليه وآلہ بینک فجلسا حتى فرغ فقال يا ابا بكر سلم لعلى عليه السلام ما توكلته من الله ومن رسوله قال فرجع أبو بكر فصعد المنبر فقال من يأخذها بما فيها فقال على عليه السلام من جذع انهه فقال له عمر وخلا به وما دعاك إلى هذا قال ان عليا ذهب إلى مسجد قبا فإذا رسول الله صلى الله عليه وآلہ قائم يصلى فأمرني ان اسلم الامر إليه فقال سبحان الله يا ابا بكر اما تعرف سحر بني هاشم.

Abu Ja'far^{asws} said: 'He^{asws} took him by his hand and went to the Quba Mosque. They found the Messenger of Allah^{saww} Praying. They sat down until he^{saww} was free. He^{saww} said: 'O Abu Bakr, submit to Ali^{asws} what has been Emphasised from Allah^{azwj} and from His^{azwj} Messenger^{saww}'. Abu Bakr returned. He ascended the pulpit. He said, 'Who is the one who will take this and what it includes?'

Ali^{asws} said: 'From the trunk of his nose'. Umar said to him^{asws} when he^{asws} was alone with him, 'And what is your^{asws} claim regarding this?' He said, 'I went with Ali^{asws} to the Quba Mosque. The Messenger of Allah^{saww} was there standing in Prayer. He^{saww} ordered me to submit the matter to him^{asws}'. Umar said, 'Glory be to Allah^{azwj}', O Abu Bakr, but recognise the witchcraft of the Clan of Hashim'.

(12) حدثنا احمد بن محمد عن بعض اصحابنا عن القاسم بن محمد عن اسحق بن ابراهيم عن هارون عن ابى عبد الله عليه السلام قال قال امير المؤمنين عليه السلام لابي بكر هل اجمع بينك وبينك رسول الله صلى الله عليه وآلہ بینک فقل نعم فخرجنا إلى مسجد قبا فصلى امير المؤمنين عليه السلام ركعتين فإذا هو برسول الله صلى الله عليه وآلہ بینک يا ابا بكر على هذا عاهدتك فصررت به ثم رجع وهو يقول والله لا اجلس ذلك المجلس فلقي عمرو قال مالك كذا قال قد والله ذهب بي فاراني رسول الله صلى الله عليه وآلہ

12 – It has been narrated to us from Ahmad Bin Muhammad, from one of our companions, from Al-Qasim Bin Muhammad, from Is'haq Bin Ibrahim, from Haroun, who has said:

Abu Abdullah^{asws} said: 'Amir-ul-Momineen^{asws}' said to Abu Bakr: 'Shall we have a judgement between (you and I^{asws}) by the Messenger of Allah^{saww}?' He said, 'Yes'. They went out to the Quba Mosque. Amir-ul-Momineen^{asws} Prayed two Rakaat, and he^{asws} was with the Messenger of Allah^{saww}. He^{saww} said: 'O Abu Bakr, on this (matter) I^{saww} took a promise from you'. He came (to an agreement) by it, then returned and he was saying, 'By Allah^{azwj}, I will not sit in that sitting'. He met Umar who said, 'What is the matter with you?' He said, 'By Allah^{azwj}, I went (with Amir-ul-Momineen^{asws}). I saw the Messenger of Allah^{saww}.

قال له عمر اما تنكر يوما كنا معه فامر بشجرتين فالتفتنا قضى حاجته خلفهما ثم امرهما فتفرقا قال أبو بكر اما إذا قلت ذا فاني دخلت انا و هو في الغار فقال بيده فمسحها عليه فعاد بنسج العنكبوت كما كان ثم قال الا اريك جعفر واصحابه تعود بهم سفينتهم في البحر قلت بلى قال فمسح يده على وجهي فرأيت جعفرا واصحابه تعود بهم سفينتهم في البحر فيومئذ عرفت انه ساحر فرجع إلى مكانه.

Umar said to him, 'But, do you remember the day when you were with him^{saww} and he^{saww} ordered the two trees to come together. He^{saww} fulfilled his^{saww} need behind

them, then he^{saww} ordered them to separated?' Abu Bakr said, 'But, I say that, I and him^{saww} were in the cave, and he^{saww} wiped his^{saww} hand, and the spider spun a web as if it had been there from before, then he^{saww} said: 'Shall I^{saww} show you Ja'far and his companions floating on a ship in the sea?' I said, 'Yes'. He^{saww} wiped his^{saww} hand on my face. I saw Ja'far and his companions floating on a ship in the sea. On that day I recognised that he^{saww} was a magician'. So he went back to his place'.

(13) حدثنا على بن الحسن بن على بن فضال عن ابيه عن علاء بن يحيى المكفوف عن عمر بن ابي زياد عن عطية الاizarى قال طاف رسول الله صلى الله عليه وآلـه بالکعبـة فإذا آدم عليه السلام بـحـدـاء الرـکـنـ الـيـمـانـيـ فـسـلـمـ عـلـيـهـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ ثـمـ اـنـتـهـىـ إـلـىـ الـحـجـرـ فـإـذـاـ نـوـحـ عـلـيـهـ السـلـامـ بـحـدـاءـ رـجـلـ طـوـيلـ فـسـلـمـ عـلـيـهـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ.

13 – It has been narrated to us from Ali Bin Al-Husayn Bin Ali Bin Fazaal, from his father, from A'la Bin Yahya Al-Makfouf, from Umar Bin Abu Ziyad, from Atiya, from Al-Abzary who said:

'The Messenger of Allah^{saww} was circling the Kaaba and Adam^{as} was at the *Rukn Al-Yamaany*. The Messenger of Allah^{saww} greeted him^{as}, then went up to the Black Stone (*Al-Hajr Al-Aswad*) where there was Nuh^{as}, a tall man. The Messenger of Allah^{saww} greeted him^{as}.

(14) حدثنا عباد بن سليمان عن ابيه سليمان عن عيثيم ابن اسلم عن معاوية الدهنى قال دخل أبو بكر على عليه السلام فقال له ان رسول الله صلى الله عليه وآلـه ما تحدث اليـنا في امرـكـ حـدـيـثـاـ بـعـدـ يـوـمـ الـولـاـيـةـ وـاـنـىـ اـشـهـدـ اـنـكـ مـوـلـاـيـ مـقـرـ لـكـ بـذـلـكـ وـقـدـ سـلـمـ عـلـيـهـ عـهـدـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ بـامـرـةـ الـمـؤـمـنـيـنـ وـاـخـبـرـنـاـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ اـنـكـ وـصـيـهـ وـوـارـثـهـ وـخـلـيـفـتـهـ فـيـ اـهـلـهـ وـنـسـائـهـ وـلـمـ يـحـلـ بـيـنـكـ وـبـيـنـ ذـلـكـ وـصـارـ مـيرـاثـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ يـاـكـ وـاـمـرـ نـسـائـهـ وـلـمـ يـخـبـرـنـاـ بـاـنـكـ خـلـيـفـتـهـ مـنـ بـعـدـهـ وـلـأـ جـرـمـ لـكـ فـيـ ذـلـكـ فـيـمـاـ بـيـنـاـ وـبـيـنـكـ وـلـأـذـنـبـ وـلـأـذـنـبـ.

14 – It has been narrated to us from Abaad Bin Suleyman, from his father Suleyman, from Asam Ibn Aslam, from Muawiya Al-Dahny who said:

'Abu Bakr came to Ali^{asws} and said to him^{asws}, 'It has been narrated to us, from Messenger of Allah^{saww}, as a narration with regards to your^{asws} matter after the day of the Wilayah (*Gadeer-e-Khum*), and I did bear witness that you^{asws} are my master. I repeated that to you^{asws}, and greeted you on the covenant of the Messenger of Allah^{saww} as the 'mir-ul-Momineen' (Commander of the Faithful), and the Messenger of Allah^{saww} informed us that you^{asws} are his^{saww} successor, and his^{saww} inheritor, and his^{saww} Caliph in his^{saww} Family and for his^{saww} women.'

However, he^{saww} did not resolve between you^{asws} and that, and the inheritance of the Messenger of Allah^{saww} would go to you^{asws}, and the matter of his^{saww} women, and it was not informed to us, and he^{saww} did not inform us that you^{asws} will be his^{saww} successor after him^{saww}, and there is no crime in that between us and you^{asws}, and no sin between us and you^{asws} and Allah^{azwj}.

قال فـقـالـ عـلـيـ عـلـيـهـ السـلـامـ اـنـ اـرـيـتـكـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ حـتـىـ يـخـبـرـكـ اـنـيـ اوـلـىـ بـالـامـرـ الذـىـ اـنـتـ فـيـهـ مـنـكـ وـمـنـ غـيـرـكـ وـاـنـتـ لـمـ تـرـجـعـ عـمـاـ اـنـتـ فـيـهـ فـتـكـونـ كـافـرـاـ قـالـ اـبـوـ بـكـرـ قـالـ اـرـاـيـتـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ حـتـىـ يـخـبـرـنـيـ بـعـضـ هـذـاـ لـاـ كـتـفـيـتـهـ قـالـ فـوـافـنـىـ إـذـاـ صـلـيـتـ الـمـغـرـبـ قـالـ فـرـجـعـ إـلـىـ بـعـدـ الـمـغـرـبـ فـاخـذـ بـيـدـهـ فـخـرـجـ بـهـ إـلـىـ مـسـجـدـ قـبـاـ فـإـذـاـ رـسـوـلـ رـسـوـلـ اللهـ عـلـيـهـ وـآلـهـ جـالـسـ فـيـ الـقـبـلـةـ

Ali^{asws} said: 'I^{asws} can show you the Messenger of Allah^{saww}, until he^{saww} informs you (again) that I^{asws} am the foremost for the matter in which you are in, and other, and if you do not return from that which you have (occupied), you will be an infidel'. Abu Bakr said, 'If I were to see the Messenger of Allah^{saww}, until he^{saww} informs me of some of this, I will not come to a decision'. He^{asws} said: 'It is sufficient for me^{asws} if I^{asws} were to Pray the evening (*Maghrib*) Prayer'. He^{asws} came back after the evening (*Maghrib*) Prayer, took him by his hand, and went out with him to the Quba Mosque,

and the Messenger of Allah^{saww} was seated there in the direction of the Kaaba (*Al-Qiblah*).

فقال يا عتيق وثبت على عليه السلام وجلس مجلس النبوة وقد تقدمت اليك في ذلك فائز ع هذا السرير الذى تسريراته فخله على عليه السلام والا فموعده النار قال ثم اخذ بيديه فاخوجه ققام النبي ومشى عنهم قال فانطلق امير المؤمنين عليه السلام إلى سلمان فقال يا سلمان اما علمت انه كان من الامر كذا وكذا قال ليشهدن بك وليندبنه إلى صاحبه وليخبرنه بالخبر

He^{saww} said: ‘O Atiq, and it has been proven on Ali^{asws}, and the Prophet-hood has sat in session, and have proceeded to you regarding that. Remove this shirt (Caliphate) which you are wearing. Vacate it for Ali^{asws} or set for yourself a date in the Fire’. Then he^{saww} took him by his hand and took him out. The Prophet^{saww} stood up and walked away from them both. Amir-ul-Momineen^{asws} went to Salmaan^{ar}. He^{asws} said: ‘O Salmaan^{ar}, do you know that he was ordered from such and such a matter?’ He^{ar} said, ‘So that they testify to you^{asws}, and assign it to its (rightful) owner, and to inform them of the news’.

قال فضحك امير المؤمنين عليه السلام وقال اما ان يحيز صاحبه وسيفعل ثم لا والله لا يذكر ابدا إلى يوم القيمة هما انظر لا نفسهما من ذلك قال فلقي أبو بكر عمر فقال له اراني على كذا وكذا فقال له عمر ويلك ما اقل عقلك فوالله ما انت فيه الساعة ليس الا من بعد سحر ابن ابي ك بشه قد نسيت سحر بنى هاشم ومن اين يرجع محمد صلى الله عليه والله ولا يرجع من مات ان ما انت فيه اعظم من سحر بنى هاشم فقلد هذا السرير ومر فيه.

Amir-ul-Momineen^{asws} smiled and said: ‘But that if his companion permits him, he will do it, or else he will not. By Allah^{azwj}, he will not mention it ever to the Day of Judgement, when they will both not look at each other from that’. Abu Bakr met Umar and said to him, ‘Ali^{asws} showed me such and such’. Umar said to him, ‘Woe be unto you, do not say what you are saying, for, by Allah^{azwj}, you are not at this moment except after having been spell bound, son of Abu Kabsha have you forgotten the witchcraft of the Clan of Hashim, and from where did Muhammad^{saww} come back, and the one who dies does not come back. What you are in at the moment is the great witchcraft of the Clan of Hashim. Collar yourself with this shirt (Caliphate) and press ahead with it’.

(15) حدثنا احمد بن اسحاق عن الحسن بن عباس بن حريش عن ابى جعفر عليه السلام قال سألا ابا عبد الله عليه السلام رجل من اهل بيته عن سورة انا انزلناه في ليلة القدر فقال ويلك سألا عن عظيم اياك والسؤال عن مثل هذا فقام الرجل قال فاتيته يوما فاقربت عليه فسألته فقال انا انزلناه نور عند الانبياء والاصياء لا يريدون حاجة من السماء ولامن الارض الا ذكروها لذلك النور فاتيهم بها فان ماما ذكر على بن ابى طالب عليه السلام من العوائج انه قال لابى بكر يوما ولا تحسين الذين قتلوا في سبيل الله امواتا بل احياء عند ربهم فأشهد ان رسول الله صلى الله عليه وآلہ مات شهيدا فايما ان تقول انه ميت والله لياتينك فائق الله إذا جائك الشيطان غير متمثل به فعجب به أبو بكر أو قال ان جائني والله اطعنه وخرجت مما انا فيه

15 – It has been narrated to us from Ahmad Bin Is'haq, from Al-Hassan Bin Abaas Bin Hareysh, who has said:

‘Abu Ja'far^{asws} having said: ‘A man from his^{asws} Family asked Abu Abdullah^{asws} a question about the Chapter [97:1] **We have indeed revealed this in the Night of Power**'. He^{asws} said: ‘Woe be unto you. You are asking me about a great (thing). Beware of asking about similar to this'. The man stood up. He came up to him^{asws} one day in front of him^{asws} and asked him^{asws}. He^{asws} said: ‘Inna Anzalnaah (Chapter 97) is Light with the Prophets^{asws}, and the successors^{asws}. They do not intend any need from the sky, nor from the earth, but they mention it, for that is the Light due to which they get (what they ask for). It is from the remembrance of Ali^{asws} Bin Abu Talib^{asws} from the needs.

He^{asws} said to Abu Bakr one day: ‘And reckon not those who are killed in Allah's way as dead, but they are alive with their Lord^{azwj}. I^{asws} bear witness that the

Messenger of Allah^{saww} died a martyr. Beware of your saying that he^{saww} is a corpse. By Allah^{azwj}, he^{saww} comes to you. Fear Allah^{azwj} if the Satan^{la} comes to you, for he^{la} cannot represent him^{saww} (i.e., a likeness of him^{saww}). Abu Bakr was surprised by it and said, ‘By Allah^{azwj} if he^{saww} came to me, I would obey him^{saww} and come out of what I am in’.

قال فذكر امير المؤمنين لذلك النور فخرج إلى ارواح النبيين فإذا محمد صلى الله عليه وآله قد البس وجهه ذلك النور واتى وهو يقول يا ابا بكر امن بعلى عليه السلام وباحد عشر من ولده انهم مثلى الا النبوة وتب إلى الله برد ما في يديك إليهم فإنه لا حق لك فيه قال ثم ذهب فلم ير

Amir-ul-Momineen^{asws} mentioned to that Light. It ascended up to the souls of the Prophets^{as}. When it came to Muhammad^{saww}, that Light took over his^{saww} appearance and he^{saww} said: ‘O Abu Bakr, Have faith in Ali^{asws} (as your master) and in the covenant from eleven of his^{asws} sons^{asws}, for they^{asws} my^{saww} similarity except for the Prophet-hood, and repent to Allah^{azwj} by returning what is in your hands to them^{asws}, for there is no right for you in this’. Then he^{asws} went and was not seen.

فقال أبو بكر اجمع الناس فالخطبهم بما رأيت وابره إلى الله مما انا فيه اليك يا على على ان تؤمنني قال ما انت بفاعل ولو لا انك تنسى ما رأيت لفعلت قال فانطلق أبو بكر إلى عمر ورجع نور انا انزلناه إلى على عليه السلام فقال له قد اجتمع أبو بكر مع عمر

Abu Bakr said, ‘Gather the people, for I will address them of what I have seen, and I can be exonerated to Allah^{azwj} from that which I am in, to you^{asws}, O Ali^{asws}, on that you^{asws} will give me safety’. He^{asws} said: ‘What you have done, and do not forget what you have seen. Do it’. Abu Bakr went to Umar, and the Light of *Inna Anzalna* returned to Ali^{asws} and said to him^{asws}: ‘Abu Bakr got together with Umar’.

فقلت أو علم النور قال ان له لسانا ناطقا وبصرا ناقدا يتتجسس الاخبار للاوصياء عليه السلام ويستمع الاسرار ويأتيمهم بتفسير كل امر يكتتم به ادائهم فلما اخبر أبو بكر الخبر عمر قال س حرك وانها لفى بنى هاشم لقديمة قال ثم قاما بخبران الناس فما دريا ما يقولان قلت لماذا قد نسياه وجاء النور فاخبر عليا عليه السلام خبرهما فقال بعدها لهم كما بعثت ثمود.

I said, ‘did the Light informed?’. He^{asws} said: ‘It has for it a speaking tongue, and a critical sight. It informs the news to the successors^{as}, and makes them^{asws} hear the secrets, and it comes to them by the explanation of every matter that their^{as} enemies hide from them. When Abu Bakr informed Umar of the news, Umar said, ‘You are in a spell of the Clan of Hashim, which they have been performing for ages’. Then they stood up and started informing the people. They did not disclose what the two of them had discussed’..

I said, ‘Why?’ He^{asws} said: ‘Because both of them disregarded it, and the Light went and informed Ali^{asws} of both their news’. Amir-ul-Momineen^{asws} said: ‘The remoteness of these two is like the remoteness of Thamood (A community Punished by Allah^{azwj} during the time of Prophet Nuh^{as}’.

(16) حدثى الحسن بن على بن عبد الله عن على بن حسان عن عميه عبد الرحمن بن كثير الهاشمي مولى محمد بن على عن ابى عبد الله عليه السلام قال خرج امير المؤمنين عليه السلام بالناس يريد صفين حتى عبر الفرات فكان قريبا من الجبل بصفين إذ حضرت صلة المغرب فامعن بعيدا ثم توضأ واذن فلما فرغ من الاذان انفلق الجبل عن هامة بيضاء بلحية بيضاء ووجه ابيض فقال السلام عليك يا امير المؤمنين عليه السلام ورحمة الله وبركاته مرحبا بوصي خاتم النبيين وقائد الغر المحجلين والاعز المؤثر والفضل والفايق بثواب الصديقين وسيد الوصيin قال له وعليك السلام يا اخي شمعون بن حمون وصى عيسى بن مرريم روح القدس كيف حالك

16 – It has been narrated to me Al-Hassan Bin Ali Bin Abdullah, from Ali Bin Hasaan, from his uncle Abdul Rahmaan Bin Kaseer Al-Hashamy the slave of Muhammad Bin Ali, who has said:

'Abu Abdullah^{asws} said: 'Amir-ul-Momineen^{asws} went out with the people intending to go towards Siffeen, until they crossed Al-Furaat, near to the mountain of Siffeen. When the evening (Maghrib) Prayer presented itself, he^{asws} went to a distance, then performed ablution, and called the Call to Prayer (Azaan). When he^{asws} had completed the Azaan, there came from the crack in the mountain, a man of white complexion, white beard and white face (appeared). He said: 'Peace be upon you^{asws}, O Amir-ul-Momineen^{asws}, and the Mercy of Allah^{azwj}, and His^{azwj} Blessings. Welcome to the successor^{asws} of the last of the Prophets^{as}, and the leader of the resplendent, and the clearest of the effects, and the virtuous, and the superior of the rewards of the truthful, and the chief of the successors^{as}'. He^{asws} said to him^{as}: 'And upon you^{as} be peace, O my^{asws} brother Sham'oun Bin Hamoun^{as}, the successor^{as} of Isa Bin Maryam^{as}, the Holy Spirit, how are you^{as}?'

قال بخير يرحمك الله انا منتظر روح الله ينزل فلا اعلم احدا اعظم في الله بلاء ولا احسن غدا ثوابا ولا ارفع مكانا منك اصبر يا اخي على ما انت عليه حتى تلقى الحبيب غدا فقد رأيت اصحابك بالامس اقواما لقاوا من بنى اسرائيل نشروهم بالمناشير وحملوهم على الخشب فلو تعلم هذه الوجوه الغريرة الشافهة ما اعد الله لهم من عذاب ربك وسوء نكاله لا قصرروا ولو تعلم هذه الوجوه المضيئة ماذا لهم من الثواب في طاعتك لتنمنت انها فرضت بالمقاريض والسلام عليك يا امير المؤمنين ورحمة الله وبركاته

He^{as} said: 'I^{as} am well, May Allah^{azwj} have Mercy on you. I^{as} am awaiting the descent of the Spirit of Allah^{azwj}. I^{as} do not know of anyone who is in a greater affliction of Allah^{azwj}, and of no better reward tomorrow, and no higher status than yours^{asws}. Be Patient, my^{as} brother on what comes to you^{asws} until you^{asws} meet the *Habeeb* (The Holy Prophet^{saww}) tomorrow. I^{as} saw your^{asws} companions yesterday, and they were more lost than the Children of Israel, being sawn by saws, and being born on pieces of wood. If you^{asws} know these whether this scenario is due to a scourge which Allah^{azwj} has inflicted them with from the Punishment of your^{asws} Lord^{azwj} and evil punishment shortened, and whether you^{asws} know these as bright faces what they have been rewarded to them for being in your^{asws} obedience, wishing they had been cut by the scissors, and Peace be upon you^{asws}, O Amir-ul-Momineen^{asws}, and Mercy of Allah^{azwj}, and His^{azwj} Blessings'.

والنأم الجبل وخرج امير المؤمنين عليه السلام إلى عسکره فسئلته عمار بن ياسر وابن عباس ومالك الاشتراط وهاشم بن عتبة بن ابى وقاص ابى ایوب الانصارى وفیس بن سعد الانصارى وعمر وبن الحمق الخزاعي وعبدة بن صامت وابو الهيثم بن التیهان عن الرجل فاخبرهم انه شمعون بن حمون وصى عيسى بن مريم وسمعوا كلامهما فازدادوا بصیرة فقال له عبدة بن الصامت وابو ایوب لا هلن قلبك يا امير المؤمنين عليه السلام بامهاتنا وآبائنا ندیک يا امير المؤمنين عليه السلام فوالله لننصرنا اخاك رسول الله صلی الله عليه وآلہ ولا يتکلف عنك من المهاجرين و الانصار الا شقی فقال لهم معرفا وذكرهما بخیر.

And the mountain became as it was before, and Amir-ul-Momineen^{asws} came out to his^{asws} soldiers. Ammar Bin Yaasar, and Ibn Abbas, and Maalik Al-Ashtar, and Hashim Bin Utba Bin Abu Waqaas, Abu Ayyub Al-Ansary, and Qays Bin Sa'ad, and Umar, and Ibn Al-Hamaq Al-Khaza'i, and Abaadat Bin Saamit, and Abu Al-Haysam Bin Al-Tayhaan, asked him^{asws} about the man^{as}. He^{asws} informed them that he^{as} was Sham'oun Bin Hamoun^{as} the successor of Isa Bin Maryam^{as}, and he^{asws} had made them to hear both their voices and increased their vision. Abaadat Bin Al-Saamit and Abu Ayyub said to him^{asws}, 'Sooth your^{asws} heart O Amir-ul-Momineen^{asws}, we will sacrifice our mothers and our fathers for you^{asws}, O Amir-ul-Momineen^{asws}, for, by Allah^{azwj}, we will help you^{asws} as we helped your^{asws} brother the Messenger of Allah^{saww}, and there will not oppose you^{asws} from the Emigrants and the Helpers except for the doubter (wretched)'. He^{asws} said to them both some good words and reminded them to be good'.

(17) حدثنا محمد بن الحسين عن بكر عن أبي سعيد المكاري عن أبي عبد الله عليه السلام قال أمير المؤمنين عليه السلام لقى أبا بكر فقال له ما أمرك رسول الله صلى الله عليه وآله ان تطيع قال لا ولو امرني لفعلت قال فانطلق بنا إلى مسجد قبا فانطلق معه فإذا رسول الله ص يصلي فلما انصرف قال على يا رسول الله صلى الله عليه وآله انى قلت لأبي بكر ما امرك رسول الله صلى الله عليه وآله ان تطعني ف قال لا رسول الله صلى الله عليه وآله بلى قد امرتك قاطعة قال فخرج فلقى عمر وهو ذعر فقال له مالك قال رسول الله صلى الله عليه وآله كذا وكذا قال تبا لامتك تترك امرهم ما تعرف سحر بنى هاشم

17 – It has been narrated to us from Muhammad Bin Al-Husayn, from Bakr, from Abu Saeed Al-Makary, who has said:

Abu Abdullah^{asws} said: ‘Amir-ul-Momineen^{asws} met Abu Bakr. He^{asws} said to him: ‘Did not the Messenger of Allah^{saww} order you to be obedient to me^{asws}?’ He said, ‘No, and had he^{saww} ordered me, I would have done it’. He^{asws} said: ‘Come, let us go to the Quba Mosque’. He went with him^{asws}. The Messenger of Allah^{saww} was present there. Ali^{asws} said: ‘O Messenger of Allah^{saww}, I^{asws} said to Abu Bakr ‘Did not the Messenger of Allah^{saww} ordered you to be obedient to me^{asws}?’ He said, ‘No’. The Messenger of Allah^{saww} said (to Abu Bakr): ‘Yes, I^{saww} did order you so, but you broke it (your promise)’. He went out. He was in a fearful panic, and he met Umar who said to him, ‘What is it with you?’ He said, ‘The Messenger of Allah^{saww} said such and such’. He said, ‘Damned be their community, if you were to accept their^{asws} orders. Do you not recognise the witchcraft of the Clan of Hashim?’

(18) حدثنا محمد بن عيسى عن ابراهيم بن ابي البلاط عن عبيد بن عبد الرحمن الخثعمي عن ابي ابراهيم قال خرجت مع ابى الى بعض امواله فلما بزنا الى الصحراء استقبله شيخ ابيض الراس واللحية فسلم عليه فنزل اليه ابى جعلت اسمعه يقول له جعلت فداك ثم جلسنا فتسائلنا طويلا ثم قام الشيخ وانصرف وورع ابى وقام ينظر في قفاه حتى توارى عنه فقلت لابى من هذا الشيخ الذى سمعتك تقول له ما لم تقله لاحد قال هذا ابى.

18 – It has been narrated to us from Muhammad Bin Isa, from Ibrahim Bin Abu Al-Balaad, from Ubeyd Bin Abdul Rahmaan Al-Khas’amy, who has said:

Abu Ibrahim^{asws} (The seventh Imam Musa Al-Kazim^{asws}) having said: ‘I^{asws} went out with my^{asws} father to one of his^{asws} properties. When we^{asws} arrived at the desert, an old man (Sheikh) of white head came up and greeted him^{asws}. My^{asws} father^{asws} descended to him^{asws}. I^{asws} heard him^{asws} say to him^{asws}, ‘May I be sacrificed for you^{asws}’. Then we sat down and he^{asws} asked questions for a long time. Then the old man stood up and left, and my^{asws} father^{asws} looked at him^{asws} as he was going away until he^{asws} disappeared from his^{asws} sight. I^{asws} said to my^{asws} father^{asws}: ‘Who is this old man whom I^{asws} heard you^{asws} speaking to in a manner which you^{asws} have never spoken to anyone else like that?’ He^{asws} said: ‘This is my^{asws} father^{asws}.

(19) حدثنا محمد بن عيسى عن عثمان بن عثمان عن اخبره عن عبایة الاسدي قال دخلت على امير المؤمنين عليه السلام وعنه رجل رث الهيئة وامير المؤمنين عليه السلام مقلل عليه السلام فلما قام الرجل قلت يا امير المؤمنين عليه السلام من هذا الذى اشغالك عنا قال هذا وصى موسى عليه السلام.

19 – It has been narrated to us from Muhammad Bin Isa, from Usman Bin Isa, from Abaayat Al-Asady who said:

‘I came to Amir-ul-Momineen^{asws} and with him^{asws} was a shabby man, and Amir-ul-Momineen^{asws} was addressing him with some talk. When the man stood up, I said, ‘O Amir-ul-Momineen^{asws}, who is this, the one you^{asws} were distracted by from us?’ He^{asws} said: ‘This is the successor of Musa^{as}.

(6) باب في وصية رسول الله صلى الله عليه وآلله أمير المؤمنين عليه السلام ان يسئله بعد الموت

CHAPTER 6 – REGARDING THE WILL OF THE MESSENGER OF ALLAH^{saww} TO AMIR-UL-MOMINEEN^{asws} THAT HE^{saww} ASKED HIM^{asws} (TO DO) AFTER HIS^{saww} PASSING AWAY

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن على بن ابي حمزة عن عمر بن ابي شعبه قال لما حضر رسول الله صلى الله عليه وآلله الموت دخل عليه عليه السلام فادخل راسه معه ثم قال يا على إذا انا مت فاغسلني وكفني ثم اقعدني واسئلني واكتب.

1 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Umar Bin Abu Sha'ba who said:

'When death presented itself to the Messenger of Allah^{saww}, Ali^{asws} came to him^{saww} and placed his^{saww} head near him^{asws}, then he^{saww} said: 'O Ali^{asws}, When I^{saww} pass away, wash me^{saww}, and shroud me^{saww}, then sit me^{saww} down (in a sitting position), and ask me^{saww} and write (it down)'.

(2) حدثنا محمد بن الحسين عن جعفر بن بشير وعن الحسن بن على بن فضال جميعا عن مثنى الحناط واحمد بن محمد عن الحسن بن على الخازار وعلى بن الحكم جميعا عن مثنى الحناط عن الحسین بن الخزاز عن الحسین بن معاویة قال قال لي جعفر بن محمد عليه السلام دعا رسول الله صلى الله عليه وآلله عليا عليه السلام فقال يا على إذا انا مت فلست قرب من ماء فإذا استقيت فانق غسلني وكفني وحنطني فإذا كفنتي وحنطنتي فخذني واجلسني وضع يدك على صدري وسلني عما بدا لك .

2 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, and from Al-Hassan Bin Ali Bin FazaAl-together, from Masny Al-Hanaat and Ahmad Bin Muhammad, from Al-Hassan Bin Ali Al-Khazaaz, and Ali Bin Al-Hakam together, from Masny Al-hanaat, from Al-Husayn Bin Al-Khazaaz, from Al-Husayn Bin Muawiya who said:

'Abu Ja'far Bin Muhammad^{asws} said to me:' The Messenger of Allah^{saww} called Ali^{asws}. He^{saww} said: 'O Ali^{asws}, When I^{saww} pass away, collect six containers of clean water, wash me^{saww}, and shroud me^{saww}, and embalm me^{saww}. When you^{asws} have washed me^{saww}, and shrouded me^{saww}, and embalmed me^{saww}, grab me^{saww} and make me^{saww} to sit (in a sitting position), and place your^{asws} hand on my^{saww} chest, and ask me^{saww} whatever appears to you^{asws}.

(3) حدثني يعقوب بن يزيد عن مروك بن عبيد عن بعض اصحابنا عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآلله لامير المؤمنين عليه السلام إذا انا مت فاغسلني من بئر غرس ثم اقعدني وسلني عما بدا لك .

3 – It has been narrated to me Yaqoub Bin Yazeed, from Marwak Bin Ubeyd, from one of our companions, who has said:

Abu Abdullah^{asws} said: 'The Messenger of Allah^{saww} said to Amir-ul-Momineen^{asws}: 'When I^{saww} pass away, wash me^{saww} from well water, then sit me^{saww} (in a sitting position) and ask me^{saww} whatever appears to you^{asws}'.

(4) حدثنا احمد بن محمد عن محمد بن خالد وسعيد بن جناح عن محمد بن ابي عمير عن حفص بن البختري عن ابي عبد الله عليه السلام قال دعا رسول الله صلى الله عليه وآلله عليا عليه السلام حين حضره الموت فادخل راسه معه فقال يا على إذا انا مت فاغسلني وكفني ثم اقعدني وسئلني واكتب .

4 – It has been narrated to us from Ahmad Bin Muhammad, from Muhammad Bin Khalid and Saeed Bin Janaah, from Muhammad Bin Abu Umeyr, from Hafs Al-Bakhtary, who has said:

Abu Abdullah^{asws} has said: 'The Messenger of Allah^{saww} called Ali^{asws} when death presented itself. He^{saww} placed his^{saww} head with him and said: 'O Ali^{asws}, when I^{saww} pass away, wash me^{saww}, and shroud me^{saww}, then sit me^{saww}, and ask me^{saww}, and write'.

(5) وعن الحسين بن سعيد عن القاسم عن علي بن ابي حمزة عن عمر بن ابي شعبة عن ابان بن تغلب مثله.

5 – And from him, from Al-Husayn Bin Saeed, from Al-Qasim, from Ali Bin Abu Hamza, from Umar bin Abu She'ba, from Abaan Bin Tablugh, **similar to this'**.

(6) حدثنا الحسن بن علي عن احمد بن هلال عن ابي عمير عن حفص بن البختري عن ابي عبد الله عليه السلام قال قال رسول الله صلی الله عليه وآلہ لامیر المؤمنین عليه السلام إذا انا مت فغسلني وكفني وحنطني ثم اقعدني وسئلاني واكتب.

6 – It has been narrated to us from Al-Hassan Bin Ali, from Ahmad Bin Hilal, from Ibn Abu Umeyr, from hafs Bin Al-Bakhtary, who has narrated the following:

Abu Abdullah^{asws} said: ‘The Messenger of Allah^{saww} said to Amir-ul-Momineen^{asws}: ‘When I^{saww} pass away, wash me^{saww}, and shroud me^{saww}, and embalm me^{saww}, then sit me^{saww}, and ask me^{saww}, and write (it down)’.

(7) وعن الحسين بن سعيد عن القاسم عن علي بن ابي حمزة عن عمر بن سليمان الجعفي عن ابي عبد الله عليه السلام قال قال رسول الله صلی الله عليه وآلہ لامیر المؤمنین عليه السلام إذا انا مت فغسلني وكفني وحنطني وما املی عليك فاكتب قال قلت فعل قال نعم.

7 – And from him, from Al-Husayn Bin Saeed, from Al-Qasim, from Ali Bin Abu Hamza, from Uman Bin Suleyman Al-Ju'fy, who has narrated the following:

Abu Abdullah^{asws} said that the Messenger of Allah^{saww} said to Amir-ul-Momineen^{asws}: ‘When I^{saww} pass away, wash me^{saww}, and embalm me^{saww}, and shroud me^{saww}, and what I^{saww} dictate to you^{asws}, write it down’. I said, ‘Did he^{asws} do it?’ He^{asws} said: ‘Yes’.

(8) حدثنا محمد بن الحسين عن ابن ابي نصر عن فضيل سكره عن ابي عبد الله عليه السلام قال قال رسول الله صلی الله عليه وآلہ لعلی عليه السلام إذا انا مت فاستق لى ست قرب من ماء بئر غرس فغسلني وكفني وخذ بمجامع كفني واجلسني ثم سألي ما شئت فوالله لا تسألي عن شيء الا اجيبك.

8 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ibn Abu Nasr, from Fazeyl Sakra, who has narrated the following:

Abu Abdullah^{asws} said that the Messenger of Allah^{saww} said to Ali^{asws}: ‘When I^{saww} pass away, collect for me^{saww} six containers of well water. Wash me^{saww}, and shroud me^{saww}, and grab me^{saww} with my^{saww} shroud, and make me^{saww} sit, then ask me^{saww} whatever you^{asws} like, for, by Allah^{azwj}, you^{asws} will not ask me^{saww} about anything but I^{saww} will answer you^{asws}’.

(9) حدثنا احمد بن محمد بن عيسى عن احمد بن نصر عن فضيل سكره قال قلت لابي عبد الله عليه السلام جعلت فداك هل للماء حد محدود قال ان رسول الله صلی الله عليه وآلہ لامیر المؤمنین عليه السلام على عليه السلام إذا انا مت فاستق لى ست قرب من ماء بئر غرس فغسلني وكفني وحنطني فإذا فرغت من غسلى فخذ بمجامع كفني واجلسني ثم اسئلي عما شئت فوالله لا تسألي من شيء الا اجيبك.

9 – It has been narrated to us from Ahmad Bin Muhammad Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Fazeyl Sakra who said:

‘I said to Abu Abdullah^{asws}, ‘May I be sacrificed for you^{asws}, is there a definite limit for the water (to wash the deadbody)?’ He^{asws} said: ‘The Messenger of Allah^{saww} said to Amir-ul-Momineen Ali^{asws}: ‘When I^{saww} pass away, collect for me^{saww} six containers from the well water. Wash me^{saww}, and shroud me^{saww}, and embalm me^{saww}. When you^{asws} have completed my^{saww} washing, grab me^{saww} by my^{saww} shroud and make me^{saww} sit, then ask me^{saww} whatever you^{asws} like, for, by Allah^{azwj}, you^{asws} will not ask me^{saww} about anything but I^{saww} shall answer you^{asws}’.

(10) وروى محمد بن على بن محبوب عن جعفر بن اسماعيل بن جعفر الهاشمي عن ابيه عن نوح عن الحسين بن يزيد التوفلي عن اسماعيل بن عبد الله بن جعفر عن ابيه عن علي عليه السلام قال اوصاني النبي صلى الله عليه وآله إذا أنا مت فغسلني بست قرب من بئر غرس فإذا فرغت من غسل فادرجنني في اكفاني ثم ضع فاك على فمك قال فعلت وانبأي بما هو كائن إلى يوم القيمة.

10 – And it has been reported by Muhammad Bin Ali Bin Mahboub, from Ja'far Bin Ismail Bin Ja'far Al-Hashamy, from Ayub Bin Nuh ^{as}, from Al-Husayn Bin Yazeed Bin Abdullah Bin Ja'far, from his father, who has narrated the following:

Amir-ul-Momineen ^{asws}, Ali ^{asws} having said: ‘The Prophet ^{saww} bequeathed to me ^{asws}: ‘When I ^{saww} pass away, wash me with six containers from well water. When you ^{asws} are free from washing me ^{saww}, shroud me ^{saww}, then place your ^{asws} ear on my ^{saww} mouth’. He ^{asws} said: ‘I ^{asws} did that, and he ^{saww} gave me ^{asws} the news of what is going to happen up to the Day of Judgement’.

(7) باب في الإنمأة عليهم السلام انهم يعرضون عليهم اعدائهم وهم موتى ويرونهم.

CHAPTER 7 – REGARDING THE IMAMS^{asws}, TO THEM^{asws} ARE PRESENTED THEIR^{asws} DEAD ENEMIES, AND THEY^{asws} SEE THEM

(1) حدثنا الحسن بن علي عن العباس بن عامر عن بشير النبال عن ابى جعفر عليه السلام انه قال كنت خلف ابى و هو على بغلته فنفرت بغلته فإذا رجل شيخ في عنقه سلسلة و رجل يتبعه فقال يا على بن الحسين اسقنى اسقنى فقال الرجل لاسقه لاسقاء الله قال وكان الشيخ مع وى ٥.

1 – It has been narrated to us from Al-Hassan Bin Ali, from Al-Abbas Bin Aamir, from Abaan, from basher Al-Nabaal, who has narrated the following:

Abu Ja'far^{asws} has said: ‘I^{asws} was behind my^{asws} father^{asws}, and he^{asws} was on his^{asws} mule. His^{asws} mule ran wild (out of fear). There was an old man with chains on his neck and a man following him. He said, ‘O Ali^{asws} Bin Al-Husayn^{asws}, quench my thirst, quench my thirst’. The man said: ‘Do not quench the thirst of the one whose thirst Allah^{azwj} has not Quenched.’ Abu Abdullah^{asws} said: ‘And the old man was with woe’ (he was Muawiya as per a following Hadith).

(2) حدثنا الحجال عن الحسن بن الحسين عن ابن سنان عن عبد الملك القمي عن ادريس عن اخيه قال سمعت ابا عبد الله عليه السلام يقول بینا انا وابي متوجهان إلى مكة وابي قد تقدمني في موضع يقال له ضجنان إذ جاء رجل وفي عنقه سلسلة يجرها فاقبل على فقال له اسقني اسقني قال فصاح بي ابى لاسقه لاسقاء الله قال فرجل يتبعه حتى جذب سلسلة جنبه فالقيه وطرحه في اسفل درك من النار .

2 – It has been narrated to us from Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Ibn Sinan, from Abdul Malik Al-Qummy, from Idrees, from his brother who said:

‘I heard Abu Abdullah^{asws} say: ‘I^{asws} and my^{asws} father had diverted towards Mecca and my^{asws} father was ahead of me^{asws} in a Place called Zajnaan, when a man came over and in his neck were chains with which he was pulled by. He said to him^{asws}, quench my thirst, quench my thirst, quench my thirst’. A man said to my^{asws} father^{asws}: ‘Do not quench the thirst of the one whose thirst Allah^{azwj} has not Quenched’ A man followed him, pulling him by the chains, and flung him into the lowest level of the Fire’.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن ابى البلاط عن على بن المغيرة قال نزل أبو جعفر عليه السلام بوادي ضجنان قال ثلث مرات لا غفر الله لك ثم قال لاصحابه اترون لم قلت قالوا لم قلت جعلنا الله فداك قال مر معاوية يجر سلسلة قد ادى لسانه يسئلي ان استغفر له وانه يقال هذا وادى ضجنان من اودية جهنم.

3 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Ibrahim Bin Abu Al-Balaad, from Ali Bin Al-Mugheira who said:

‘Abu Ja'far^{asws} descended into the Zajnaan valley. He^{asws} said three times: ‘There is no Forgiveness of Allah^{azwj} for you’. Then said to his^{asws} companions: ‘Do you all know why I^{asws} said that which I^{asws} said?’ They said, ‘Why did you^{asws} say it, may Allah^{azwj} Make us to be sacrificed for you^{asws}?’ He^{asws} said: ‘Muawiya passed by being pulled by the chains, and asked me^{asws} to forgive him’, and he^{asws} said, ‘This is the Zajnaan valley, one of the valleys of Hell’.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن قاسم بن محمد عن ابى بشير النبال قال كنت مع ابى عبد الله عليه السلام بوادي عسفان او ضجنان قال فنفرت بغلته فإذا رجل في عنقه سلسلة وطرفها في يد اخر يجره قال اسقني قال فقال الرجل لاسقه لاسقاء الله فقلت لابي من هذا قال مع وى ٥.

4 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Qasim Bin Muhammad, from Abaan, from Bashir Al-NabaAl-who said:

‘I was with Abu Abdullah^{asws} in the Asfaan valley or Zajnaan. I looked at his^{asws} mule, and there was a man with chains in his neck and its end was in the hands of another

who was pulling him. He said, ‘Quench my thirst’. The man said, ‘Do not quench the thirst of the one whose thirst Allah^{azwj} has not Quenched’. I^{asws} said to my^{asws} father^{asws}: ‘Who is this one?’ He^{asws} said: ‘One with woe’.

(5) حدثنا احمد بن محمد عن على بن الحكم من مالك بن عطية عن ابى عبد الله عليه السلام قال كنت اسیر مع ابى في طریق مکة ونحن على ناقتين فلما صرنا بوا迪 ضجنان خرج رجل في عنقه سلسلة يجرها فقال يا ابا جعفر اسقني سقاک الله فتبغه رجل آخر فاجتذب السلسلة وقال يابن رسول الله صلی الله عليه وآلہ لاتسقه لاسقاء الله قال ثم التفت إلى ابى فقال يا ابا جعفر عرفت هذه مع ویة.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Malik Bin Atiya, who has narrated the following:

Abu Abdullah^{asws} having said: ‘I^{asws} was travelling with my^{asws} father^{asws} on a road of Mecca and we^{asws} were on two camels. When we^{asws} came to the Zajnaan valley, a man with chains in his neck came out, being pulled’. He said, ‘O Abu Ja’far^{asws}, quench my thirst’. He was followed by another man pulling on the chains and said, ‘O son^{asws} of the Messenger of Allah^{saww}, do not quench the thirst of the one whose thirst Allah^{azwj} has not quenched’. Then he turned towards my^{asws} father^{asws} saying, ‘O Abu Ja’far^{asws}, recognise this is the one with woes’.

(6) حدثنا محمد بن الحسين عن موسى بن سعدان عن ابى العلا عن الحسين بن هارون بن خارجة عن يحيى بن ام طويل قال صحبت على بن الحسين عليه السلام في المدينة إلى مكة وهو على بغلته وانا على راحلة فجزنا وادي ضجنان فإذا نحن برجل اسود في رقبته سلسلة قال وهو يقول يا على بن الحسين عليه السلام اسقني سقاک الله قال فالقل على فوضع راسه على صدره ثم حرك دابته قال فالتفت فإذا رجل يجذبه وهو يقول لاتسقه لاسقاء الله قال فحركت براحتي فالحقت بعلى بن الحسين قال فقال لي أي شئ رأيت فأخبرته قال ذاك مع ویة.

6 – It has been narrated to us from Muhammad Bin Al-Husayn, from Musa Bin Sa’dan, from Al-Husayn Bin Abu Al-A’la, from Haroun Bin Kharjat, from Yahya Bin Um Taweele who said:

‘I accompanied Ali^{asws} Bin Al-Husayn^{asws} in Al-Medina up to Al-Mecca, and he^{asws} was on his^{asws} mule, and I was on a camel. We came out to the Zajnaan valley. Over there we came across a black man, whose neck was chained, and he was saying, ‘O Ali^{asws} Bin Al-Hussain^{asws}, quench my thirst, and Allah^{azwj} will quench your thirst’. Imam^{asws} placed his^{asws} head on his^{asws} chest and moved his mount away. I turned around and there was a man attracting his^{asws} attention and he was saying, ‘Do not quench the thirst of the one whose thirst Allah^{azwj} has not quenched’. I moved my camel to be with Ali^{asws} Bin Al-Husayn^{asws}. He^{asws} said to me: ‘Which thing did you see?’ I informed him^{asws}. He^{asws} said: ‘That is the one with woes’.

(7) حدثنا على بن الحسين بن على بن فضال عن ابيه عن ابراهيم عن بعض اصحابه عن ابى حمزة الشعائري عن ابى جعفر عليه السلام قال حججت مع ابى حتى انتهينا إلى وادى ضجنان خرج من جبله رجل يجر شعره وفي عنقه سلسلة وهو يقول اسقني يابن رسول الله صلی الله عليه وآلہ فخرج رجل في اثره وعليه ثياب بيضاء وجذب السلسلة وهو يقول لاتسقه لاسقاء الله.

7 – It has been narrated to us from Ali Bin Al-Husayn Bin Ali Bin Fazaal, from his father, from Ibrahim, from one of his companions, from Abu Hamza Al-Thumaly, who has narrated the following:

Abu Ja’far^{asws} having said: ‘I^{asws} was on a Pilgrimage with my^{asws} father^{asws} until we^{asws} ended up at the Zajnaan valley. A man came out of its mountain, pulled by his hair, and in his neck were chains, and he was saying, ‘Quench my thirst, O son of the Messenger of Allah^{saww}! A man came out from behind him, and he had a white whip and was pulling on the chains, and he was saying, ‘Do not quench the thirst of the one whose thirst Allah^{azwj} has not Quenched’.

(8) حدثنا احمد بن محمد عن الحسن بن على عن ابى الصخرة قال حدثى الحسن بن على قال دخلت انا ورجل من اصحابنا على على بن عيسى بن عبد الله بن ابى طاهر العلوى قال أبو الصخر فاظنه من ولد عمر بن على قال وكان أبو طاهر في دار الصيدليين نازل قال فدخلنا عليه عند العصر وبين يديه ركوة من ماء وهو يتمسح فسلمت عليه فرد علينا

8 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Abu Al-Sakhrat, from Al-Hassan Bin Ali who said:

'I and a man from our companions came to Ali Bin Isa Bin Abdullah Bin Abu Tahir Al-Alawy. Abu Al-Sakhr said, 'I think you are the son of Umar bin Ali'. And Abu Tahir was staying in the house of the two chiefs. We came to him during late afternoon (Al-Asr), and in front of him was a pool of water and he was wiping himself. We greeted to him. He returned the greeting to us, then he began by saying, 'Is there anyone else with you?' We said, 'No'. Then he turned to the right and left, he did not see anyone, then said, 'My father informed me from my grandfather and he was with Abu Ja'far Muhammad^{asws} Bin Ali^{asws} at Mina, and he was performing *Ramy* (Throwing of pebbles at the three pillars), and that Abu Ja'far^{asws} was also performing *Ramy*. After he^{asws} completed it, there remained in his^{asws} hands five pebbles. He^{asws} threw two on this side and three on the other side. My grandfather said to him^{asws}, 'May I be sacrificed for you^{asws}, I saw you^{asws} do something that no one else has done at all. I saw you^{asws} throw at the pillars, then thrown five after that, three on this side and two on the other side'.

He^{asws} said: 'Yes, it is as if in every season come out the transgressors, the usurpers, and there is separation between them over here. No one sees these two except for the Just Imam^{asws}. He^{asws} throws two at the first, and three at the other, for the other one is worse than the first one'.

(9) حدثنا ابراهيم بن هاشم عن علي بن اسياط عن بكر بن جناح عن ابي عبد الله عليه السلام قال لما ماتت فاطمة بنت اسد ام امير المؤمنين جاء على عليه السلام عند النبي فقال له رسول الله صلى الله عليه وآله يا ابا الحسن مالك قال امي ماتت قال فقال النبي صلى الله عليه وآله وامي والله ثم بكى واماهم

9 – It has been narrated to us from Ibrahim Bin Hashaam, from Ali Bin Asbaat, from Bakr Bin Janaan, from a man, who has narrated the following:

Abu Abdullah^{asws} having said: 'When Fatima Bint Asad^{as}, the mother of Amir-ul-Momineen^{asws} passed away, Ali^{asws} went to the Prophet^{saww}. The Messenger of Allah^{saww} said to him^{asws}: 'What is the matter with you^{asws}?' He^{asws} said: 'My^{asws} mother^{as} passed away'. The Prophet^{saww} said: 'And she^{as} was my^{saww} mother too'. Then he^{saww} wept and said: 'And your^{asws} mother'.

ثم قال لعلى عليه السلام هذا قميصي فكفها فيه وهذا ردائي فكفها فيه فإذا فرغتم فأذنوني فلما أخرجت صلى عليها النبي صلى الله عليه وآله صلوة لم يصل قبلها ولابعدها على أحد مثلها ثم نزل على قبرها فاضطجع فيه ثم قال لها يا فاطمة قالت لبيك يارسول الله فقال فهل وجدت ما وعد ربك حقاً قالت نعم فجزاك الله جزاء وطالع مناجاته في القبر فلما خرج قيل يارسول الله لقد صنعت بها شيئاً في تكفينك ثيابك ودخولك في قبرها وطول مناجاتك وطول صلوانك ما رأيتكم صنعته واحد قبلها

Then he^{saww} said to Ali^{asws}: 'This is my^{saww} shirt, shroud her^{as} in it, and this is my^{saww} cloak, shroud her in it. When you^{asws} have finished, call out to me^{saww}'. When the Prophet^{saww} came out to her^{as}, he^{saww} Prayed in a manner which he^{saww} had never done before it, and nor ever after it on anyone else, the like of it.

Then he^{saww} descended into her^{as} grave. He^{saww} lied down in it, then he^{saww} said to her^{as}: ‘O Fatima^{as}'. She^{as} said: ‘Yes, O Messenger of Allah^{saww}?' He^{saww} said: ‘Did you^{as} find what your^{as} Lord^{azwj} had Promised as being the truth?' She^{as} said: ‘Yes, may Allah^{azwj} Reward you^{saww} a Reward', and he^{saww} lengthened his^{saww} whispering with her^{as} in the grave. When he^{saww} came out, it was said to him^{saww}, ‘O Messenger of Allah^{saww}, you^{saww} have done for her^{as} things regarding you^{saww} having shrouded her^{as} in your^{saww} clothes, and you^{saww} entered into her^{as} grave, and lengthened your^{saww} whisperings, and lengthened your^{saww} Prayers, in a way that you^{saww} have not been seen to have done for anyone before her^{as}.

قال اما تكفيني ايها فاني لما قلت لها يعرض الناس يوم يحيشون من قبورهم فصاحت فقالت واسواتاه فلبستها ثيابي وسالت الله في صلواتي عليها ان لا يبلى اكتافها حتى تدخل الجنة فأجبني الى ذلك واما دخولي في قبرها فاني قلت لها يوما ان الميت إذا دخل قبره وانصرف الناس عنه دخل عليه ملكان منكر ونکير فيسألانه فقالت واغوثه بالله فما زلت اسأل ربى في قبرها حتى فتح لها روضة من قبرها إلى الجنة وروضة من رياض الجنة.

He^{saww} said: ‘But, as for my^{saww} shrouding her^{as}, when I^{saww} said to her^{as} that the people, on the Day when they are resurrected from their graves, they will not be fully covered, she said: ‘And evil would come to them'. I^{saww} clothed her^{as} in my^{saww} clothes, and asked Allah^{azwj} in my^{saww} Prayers for her^{as} that He^{azwj} does not Mind if I^{saww} shroud her^{as} until she^{as} enters the Paradise'. He^{azwj} Answered me^{saww} to that, and as for my^{saww} entering into her^{as} grave, I^{saww} said to her^{as} that on the day that the corpse, when it enters its grave, and the people walk away from it, two Angels, Munkar and Nakeer, enter to it. They will be questioning it'. She said: ‘I^{sa} am in your^{saww} intercessor, by Allah^{azwj}. I^{saww} did not stop asking my^{saww} Lord^{azwj} in her^{as} grave until there was opened for her^{as} a garden from her^{as} grave to the paradise, and a garden from the gardens of the Paradise'.

(8) باب في الإنمأة عليهم السلام انهم يعرفون من يدخل عليهم في الإيمان والنفاق

CHAPTER 8 – REAGARDING THE IMAMS^{asws}, THEY^{asws} RECOGNISE THE ONES WHO COME TO THEM WITH FAITH AND WITH HYPOCRISY

(1) حدثنا محمد بن يحيى العطار قال حدثني محمد بن الحسن بن فروخ الصفار عن احمد بن الحسين عن الحسين بن سعيد عن عمر بن تميم عن عمار بن مروان عن ابى جعفر عليه السلام قال انا لنعرف الرجل إذا رأيناه بحقيقة الایمان وبحقيقة النفاق.

1 – It has been narrated to us from Muhammad Bin Yahya Al-Ataar, from Muhammad Bin Al-Hassan Bin Faroukh Al-Safaar, from Ahmad Bin Al-Husayn, from Al-Husayn Bin Saeed, from Umar Bin Tameem, from Amaar Bin Marwaan, who has narrated the following:

Abu Ja'far^{asws} having said: ‘We^{asws} recognise the man when we^{asws} see him whether he is truly with faith or truly with hypocrisy’.

(2) حدثى ابراهيم بن هاشم عن عبد العزيز بن المهدى عن عبد الله بن جنبد انه كتب إلى أبو الحسن عليه السلام انا لنعرف الرجل إذا رأيناه بحقيقة الایمان وبحقيقة النفاق،

2 – It has been narrated to me Ibrahim Bin Hashaam, from Abdul Aziz Bin Al-Mohtady, who has narrated the following:

Abdullah Bin Jundab to whom Abu Al-Hassan^{asws} wrote: “We^{asws} recognise the man when we^{asws} see him whether he is truly with faith or truly with hypocrisy”.

(3) حدثنا احمد بن الحسين عن الحسين بن سعيد عن عمر بن ميمون عن عمار بن مروان عن ابى جعفر عليه السلام قال انا لنعرف الرجل إذا رأيناه بحقيقة الایمان وبحقيقة النفاق.

3 – It has been narrated to us from Ahmad Bin Al-Husayn, from Al-Husayn Bin Saeed, from Umar Bin Maymoun, from Amaar Bin Mawraan, who has narrated the following:

Abu Ja'far^{asws} said: ‘We^{asws} recognise the man when we^{asws} see him whether he is truly with faith or truly with hypocrisy’.

(4) حدثنا محمد بن هارون عن ابى الحسن عن موسى بن القاسم يرفعه قال قال على بن الحسين عليه السلام انا لنعرف الرجل إذا رأيناه بحقيقة الایمان وبحقيقة النفاق وان شيعتنا لمكتوبون باسمائهم واسماء آبائهم.

4 – It has been narrated to us from Muhammad Bin Haroun, from Abu Al-Hassan, from Musa Bin Al-Qasim with an unbroken chain going up to Ali Bin Al-Hussain^{asws}:

Ali^{asws} Bin Al-Hussain^{asws} having said: ‘We^{asws} recognise the man when we^{asws} see him whether he is truly with faith or truly with hypocrisy, and that our^{asws} Shiites have been mentioned in writing by their names and the names of their fathers’.

(5) حدثنا عبد الله بن عباس عن عبد الرحمن بن ابى نجران قال كتب أبو الحسن الرضا عليه السلام وقرات رسالته كتب إلى بعض أصحابه انا لنعرف الرجل إذا رأيناه بحقيقة الایمان وبحقيقة النفاق.

5 – It has been narrated to us from Abdullah Bin Abbas, from Abdul Rahmaan Bin Abu Najraan who said:

‘Abu Al-Hassan Al-Reza^{asws} wrote, and I read his^{asws} letter written to one of his^{asws} companions: “We^{asws} recognise the man when we^{asws} see him whether he is truly with faith or truly with hypocrisy’.

(6) حدثنا محمد بن عيسى عن داود بن القاسم قال كنت معه فرأى محمداً وعلياً فقال أبو عبد الله عليه السلام يا ابا هاشم هذا الرجال من اخوانك قلت نعم فبينا نحن نسير إذا استقبلنا رجل من ولد اسحق بن عمار فقال يا ابا هاشم هذا واحد ليس من اخوانك.

6 – It has been narrated to us from Muhammad Bin Isa, from Dawood Bin Al-Qasim who said:

‘I was with him^{asws} when I saw Muhammad and Ali. Abu Abdullaah^{asws} said: ‘O Abu Hashim, these two men are from your brethren?’ I said, ‘Yes’. We kept walking when

we met a man from the sons of Is'haq Bin Amaar, he^{asws} said: 'O Abu Hashim, this one is not from your brethren'.

(9) باب في الإنماء يعرفون من يدخل عليهم بالخير والشر والحب والبغض.

CHAPTER 9 – REGARDING THE IMAMS^{asws} KNOW THE ONES WHO COME TO THEM^{asws} WITH THE GOOD, AND THE EVIL, AND THE LOVE, AND THE HATRED

(1) حدثنا الحسن بن علي بن النعمان عن ابيه علي بن النعمان عن بكر بن كرب عن ابي عبد الله عليه السلام ان الله اخذ الميثاق ميثاق شيعتنا من صلب آدم فنعرف خياركم من شراركم.

1 – It has been narrated to us from Al-Hassan Bin Ali Bin Al-No'man, from his father Ali Bin No'man, from Bakr Bin Karb, who has narrated the following:

Abu Abdullah^{asws} having said: 'Allah^{azwj} Took the Covenant, covenant of our^{asws} Shiites from the loin of Adam^{as}. We^{asws} recognise your good ones from your evil ones'.

(2) حدثنا محمد بن حماد الكوفي عن أخيه عن نصر بن مزاحم عن عمرو بن شمر عن جابر ابى جعفر عليه السلام قال ان الله اخذ ميثاق شيعتنا فينا من صلب آدم فنعرف بذلك حب المحب وان اظهر خلاف ذلك بسيبه ونعرف بغض المبغض وان اظهر حبنا اهل البيت.

2 – It has been narrated to us from Muhammad Bin Hamaad Al-Kufy, from his brother, from Nasr Bin Mazahim, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'far^{asws} having said: 'Allah^{azwj} Took a Covenant from our^{asws} Shiites when they were in the loin of Adam^{as}. We^{asws} recognise by that the affection of the affectionate even if he displays the opposite to that by his ways, and we^{asws} recognise the hatred of the hater even if he displays the love for us^{asws} the People^{asws} of the Household'.

(3) وحدثنا احمد بن الحسن بن علي بن فضال عن ابيه عن عبد الله بن بكير عن زراره قال كنت انا وعبد الواحد بن المختار وسعيد بن نفان ومعنا عمر بن شجرة الكندي عند ابى عبد الله عليه السلام فقال أبو عبد الله عليه السلام من هذا فقال له عمر بن شجرة واثبنا عليه وذكرنا من حاله وورعه وحبه لاخوانه وبذله وصنعيه إليهم قال لهما أبو عبد الله عليه السلام ما ارى لكما علما بالناس انى لاكتفى من الرجل باللحظة ان هذا من اخبيت الناس او قال من شر الناس قال فكان عمر بعدما نزع من محرم الله الا ركبه.

3 – And It has been narrated to us from Ahmad Bin Al-Hassan Bin Ali Bin Fazaal, from his father, from Abdullah Bin Bakeyr, from Zarara who said:

'I and Abdul Waahid Bin Al-Mukhtar, and Saeed Bin Nafaan, and with us was Umar Bin Shajrat Al-Kindy with Abu Abdullah^{asws}. Abu Abdullah^{asws} said: 'Who is this?' They said to him^{asws}, 'Umar Bin Shajrat', and we extolled his praise to him^{asws}, and we mentioned about his status and his piety, and his love for his brothers, and his exertions and good things about it'. Abu Abdullah^{asws} said to them both: 'What I^{asws} see from you two is a flag (symbol) of the people. I^{asws} am not content with the man even for a moment, as this man is from the most deceitful of the people', or said 'the most evil of the people'. After that, Umar was removed from sanctimonious places of Allah^{azwj} except for his rides'.

(4) حدثنا محمد بن الحسين عن محمد بن عبد الله بن هلال عن عقبه قال كنت انا والمعلمى بن خنيس عند ابى عبد الله عليه السلام فقال ما جلس مجلسك احد الا عرفته.

4 – It has been narrated to us from Muhammad Bin Al-Husayn, from Muhammad Bin Abdullah Bin Hilal, from Uqba who said:

'I and Moala Bin Khunays were with Abu Abdullah^{asws}. He^{asws} said: 'No one sits in your sittings except that I^{asws} recognise him'.

(10) باب في أمير المؤمنين ع ان النبي ص علمه العلم كله وشاركه في العلم ولم يشاركه في النبوة

CHAPTER 10 – REGARDING AMIR-UL-MOMINEEN^{asws} THAT THE PROPHET^{saww} MADE HIM^{asws} TO KNOW EVERYTHING, AND ASSOCIATED HIM^{asws} IN THE KNOWLEDGE, AND DID NOT ASSOCIATE HIM^{asws} IN THE PROPHET-HOOD

(1) حدثنا الحسن بن علي بن عبد الله المغيرة قال حدثنا عيسى بن هشام الناشري قال حدثنا عبد الكري姆 عن سماعة بن مهران عن أبي عبد الله عليه السلام قال إن الله علم رسوله الحلال والحرام والتأويل وعلم رسول الله علمه كله عليا عليه السلام.

1 – It has been narrated to us from Al-Hassan Bin Ali Ibn Abdullah Al-Mugheira, from Isa Bin Hashaam Al-Nashary, from Abdul Kareem, from Sama'at Bin Mahraan, who has narrated the following:

Abu Abdullah^{asws} having said: ‘Allah^{azwj} Taught His^{azwj} Messenger^{saww} the Permissible and the Prohibited, and the Explanation (of the Quran), and the Messenger of Allah^{saww} made all of it known to Ali^{asws}.

(2) حدثنا محمد بن الحسين عن النضر بن شعيب وعبد الغفار الجارى عن ابى عبد الله عليه السلام قال ان حسنا كان معه رجلان قال لاحدهما حدث فلانا بما حدثناك البارحة فقال الرجل الذى قال له انه يقول قد كان قال انا نعلم ما يجرى في الليل والنهار وقال ان الله تبارك وتعالى علم رسول الله صلى الله عليه وآلـهـ الحلال والحرام والتـأـوـيل وعلم رسول الله صلى الله عليه وآلـهـ عليـاـ عليه السلام كله.

It has been narrated to us from Mohammed ibn Al-Hussain, who has from al-Nazr ibn Shiab and Abd al-Ghafar al-Jari, who has narrated the following:

Abu Abdullah^{asws} was giving advice to two men who came to see him^{asws} said to one of them that it has happened that to so and so, as what I told you yesterday, then one of them I have been informed that you have said: ‘I know what is going on in the night and day, and said that the Almighty God informed the Messenger of Allah^{saww} Halal and Haram and interpretation and the Knowledge of the Messenger of Allah^{saww} was made known to Ali in totality.

(3) حدثنا محمد بن عبد الجبار عن الحسن بن علي بن فضال عن ثعلبة عن يعقوب بن شعيب عن ابى عبد الله عليه السلام قال ان الله تعالى علم رسول الله صلى الله عليه وآلـهـ القرآن وعلمه له شيئاً سوى ذلك فما علم الله رسوله فقدم علم رسوله عليـاـ عليه السلام.

3 – It has been narrated to us from Muhammad Bin Abdul Jabbar, from Al-Hassan Bin Ali Bin Fazaal, from Tha'albat, from Yaqoub Bin Shuaib, who has narrated the following:

Abu Abdullah^{asws} having said: ‘Allah^{azwj} the High Taught the Messenger of Allah^{saww} the Quran, and Taught him^{saww} things in addition to that. Whatever, Allah^{azwj} Taught His^{azwj} Messenger^{saww} knowledge, the knowledge of His^{azwj} Messenger^{saww} came to Ali^{asws}.

(4) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ابيه عن عمر بن ابـانـ واحـمـدـ عن عـلـىـ بنـ الـحـكـمـ عن عـمـرـ بنـ ابـانـ عنـ اـدـيمـ اـخـرـ ايـوبـ عنـ حـمـرـانـ بنـ اـعـيـنـ قالـ قـالـ اـبـوـ عـبـدـ اللهـ عـلـىـ السـلـامـ اـنـ اللهـ تـبـارـكـ وـتـعـالـىـ عـلـمـ رـسـولـ اللهـ صـلـىـ اللهـ عـلـيـهـ وـآلـهـ وـحـلـالـ وـالـحـرـامـ وـتـأـوـيلـ فـلـمـ رـسـولـ اللهـ صـلـىـ اللهـ عـلـيـهـ وـآلـهـ عـلـيـاـ عـلـيـهـ السـلـامـ كـلـهـ.

4 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat bin Ayub, from Umar Bin Aban and Ahmad, from Ali Bin Al-Hakam, from Umar Bin Aban, from Adeem the brother of Ayub, from Hamraan Bin Ayn who said:

‘Abu Abdullah^{asws} said: ‘Allah^{azwj} Blessed and High Taught the Messenger of Allah^{saww} the Permissible, and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah^{saww} made it known to Ali^{asws}, all of it’.

(5) حدثنا احمد بن محمد عن الحسن بن علي عن علي بن فضال قال كان علي عليه السلام يعلم كما كان يعلم رسول الله صلى الله عليه وآله لم يعلم الله رسوله شيئاً الا وقد علمه رسول الله صلى الله عليه وآله أمير المؤمنين.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Ali, from Ali Bin FazaAl-who said:

'Ali^{asws} knew what the Messenger of Allah^{saww} knew, and Allah^{azwj} did not Teach His^{azwj} Messenger^{saww} things except that the Messenger of Allah^{saww} had made it known to Amir-ul-Momineen^{asws}.

(6) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ابي عبد الله عليه السلام عن اديم اخي ايوب عن حمران بن اعين قال قلت لابي عبد الله عليه السلام جعلت فداك بلغني ان الله تبارك وتعالى قد ناجي عليا قال اجل قد كان بينهما مناجات بالطائف ونزل بينهما جبريل وقال ان الله علم رسوله الحلال والحرام والتأويل فعلم رسول الله صلى الله عليه وآله عليا عليه السلام علمه كله.

6 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Umar Bin Abaan Al-kalby, from Adeem the brother of Ayub, from Hamraan Bin Ayn who said:

'I said to Abu Abdullah^{asws}, 'May I be sacrificed for you^{asws}, it has reached to me that Allah^{azwj} Blessed and High had Whispered to Ali^{asws}'. He^{asws} said: 'There was a whispering (Conversation) between them at Al-Taif, and Jibreel^{as} descended between them', and said: 'Allah^{azwj} Taught His^{azwj} Messenger^{saww} the Permissible and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah^{saww} made it known to Ali^{asws}, all of it'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن فضالة بن ابي عبد الله عليه السلام عن اديم قال ان الله تبارك وتعالى علم رسول الله الحلال والحرام والتأويل فعلم رسول الله صلى الله عليه وآله عليا عليه علمه كله.

7 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazaalat Bin Ayub, from Adeem the brother of Ayub, from Hamraan bin Ayn who said:

'Allah^{azwj} Blessed and High Taught the Messenger of Allah^{saww} the Permissible and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah^{saww} made it known to Ali^{asws}, all of it'.

(8) حدثنا الحسن بن علي عن الحسن بن علي بن فضال عن مرازم عن ابى بصير عن ابى عبد الله عليه السلام قال ان الله علم رسوله الحلال والحرام والتأويل فعلم رسول الله عليه علمه عليا عليه السلام كله.

8 – It has been narrated to us from Al-Hassan Bin Ali, from Al-Hassan Bin Ali Bin Fazaal, from Marazim, from Abu Baseer, who has narrated the following:

Abu Abdullah^{asws} having said: 'Allah^{azwj} Taught the Messenger of Allah^{saww} the Permissible and the Prohibited, and the Interpretation (of the Quran). The Messenger of Allah^{saww} made it known to Ali^{asws}, all of it'.

(9) حدثنا محمد بن الحسين عن الحسن بن علي عن ثعلبة عن يعقوب بن شعيب عن ابى عبد الله ع قال ان الله تعالى علم رسوله القرآن وعلمه اشياء سوى ذلك فما علمه رسوله فقد علمه رسول الله صلى الله عليه وآله عليا عليه السلام.

9 – It has been narrated to us from Muhammad Bin Al-Husayn, from Al-Hassan Bin Fazaal, from Tha'albat, from Yaqoub Bin Shuaib, who has narrated the following:

Abu Abdullah^{asws} has said that 'Allah^{azwj} the High Taught His^{azwj} Messenger^{saww} the Quran, and Taught him^{saww} things in addition to that. Whatever Allah^{azwj} Taught His^{azwj} Messenger^{saww}, the Messenger of Allah^{saww} had made it known to Ali^{asws}.

(10) حدثنا الحسن بن علي عن بن فضال عن عيسى بن هشام او غيره عن ابى سعيد عن ابى الاعز عن ابى عبد الله عليه السلام قال ان الله علم رسول الله صلى الله عليه وآله الحلال والحرام والتأويل فعلم رسول الله صلى الله عليه علمه كله عليا عليه السلام.

10 – It has been narrated to us from Al-Hassan Bin Ali Bin Fazaal, from Isa Bin Hashaam or someone else, from Abu Saeed, from Abu Al-A'iz, who has narrated the following:

Abu Abdullah^{asws} said that 'Allah^{azwj} Taught the Messenger of Allah^{saww} the Permissible, and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah^{saww} made all of it known to Ali^{asws}.

(11) حدثنا محمد بن الحسين عن صفوان عن حجر بن زایدة عن حمران عن ابی جعفر عليه السلام قال
ان الله تعالى علم رسوله الحلال والحرام والتأویل فعلم رسول الله صلی الله علیه وآلہ کله علیا علیه السلام.

11 – It has been narrated to us from Muhammad Bin Al-Husayn, from Safwaan, from Ibn Muskaan, from Hujr Bin Zayda, from Hamraan, who has narrated the following:

Abu Ja'far^{asws} has said: 'Allah^{azwj} Taught the Messenger of Allah^{saww} the Permissible and the Prohibited, and the Explanation (of the Quran). The Messenger of Allah^{saww} made all of it known to Ali^{asws}.

(12) حدثنا ابراهيم بن هاشم عن يحيى بن ابی حمران عن يونس عن حماد بن عثمان عن ابی عبد الله علیه السلام قال
ان الله علم رسوله الحلال والحرام والتأویل ما يحتاج إليه الناس فعلم رسول الله صلی الله علیه وآلہ کله علیا علیه السلام ذلك کله.

12 – It has been narrated to us from Ibrahim Bin Hashaam, from Yahya Bin Abu Hamraan, from Yunus, from Hamaad Bin Usmaan, who has narrated the following:

Abu Abdullah^{asws} has said: 'Allah^{azwj} Taught His^{azwj} Messenger^{saww} the Permissible and the Prohibited, and the Explanation (of the Quran), whatever that the people would need from him^{saww}. The Messenger of Allah^{saww} made it known to Ali^{asws}, all of it'.

(13) حدثنا احمد بن محمد عن الحسن بن على بن فضال عن ابی جميلة عن محمد الحلبي عن ابی عبد الله علیه السلام
قال كان على يعلم كل ما يعلم رسول الله صلی الله علیه وآلہ کله ولم يعلم الله رسوله شيئا الا وقد علمه رسول الله صلی الله علیه وآلہ امیر المؤمنین علیه السلام.

13 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Ali Bin Fazaal, from Abu Jameela, from Muhammad Al-Halby, who has narrated the following:

Abu Abdullah^{asws} has said: 'Ali^{asws} knew all of what the Messenger of Allah^{saww} knew, and Allah^{azwj} did not Teach His^{azwj} Messenger^{saww} things, except that the Messenger of Allah^{saww} had made it known to Amir-ul-Momineen^{asws}.

(11) باب في امير المؤمنين ع ان رسول الله ص شاركه في العلم ولم يشاركه في النبوة وذكر الرمانتين.

CHAPTER 11 – REGARDING AMIR-UL-MOMINEEN^{asws}, THAT THE MESSENGER OF ALLAH^{saww} ASSOCIATED HIM^{asws} IN THE KNOWLEDGE, AND HE^{saww} DID NOT ASSOCIATE HIM^{asws} IN THE PROPHET-HOOD, AND THE MENTION OF THE TWO POMEGRANATES

(1) حدثنا محمد بن الحسين ويعقوب ابن يزيد عن ابن ابي عمير عن ابن اذينه عن عبد الله بن سليمان عن حمران عن ابى جعفر عليه السلام قال ان جبرئيل اتى رسول الله صلى الله عليه وآلله برمانتين فاكل رسول الله صلى الله عليه وآلله احديهما وكسر الاخرى بنصفين فاكل نصفها واطعم رسول الله عليا نصفها ثم قال رسول الله صلى الله عليه وآلله يا اخي هل تدري ما هاتين الرمانتين قال لا قال اما الاولى فالنبوة ليس لك فيها شئ واما الاخرى فالعلم انت شريكى فيه فقلت اصلاحك الله كيف يكون شريكه فيه قال لا يعلم الله محددا علماء الا وامرء ان يعلم عليا.

1 – It has been narrated to us from Muhammad Bin Al-Husayn and Yaqoub Ibn Yazeed, from Ibn Abu Umeyr, from Ibn Azina, from Abdullah Bin Suleyman, from Hamraan , who has narrated the following:

Abu Ja'far^{asws} has said: ‘Jibraeel came to the Messenger of Allah^{saww} with two pomegranates. The Messenger of Allah^{saww} ate one of them, and broke the other one into two halves. He^{saww} ate one of the halves, and gave the other half to Ali^{asws}. Then the Messenger of Allah^{saww} said: ‘O my^{saww} brother, do you^{asws} know what these two pomegranates are?’ He^{asws} said: ‘No’. As for the first one was the Prophet-hood. There is nothing in it for you^{asws}, and as for the other one, it is the knowledge. You^{asws} are my^{saww} associate in it’. I said, ‘May Allah^{azwj} keep you well, how is he^{asws} an associate with him^{saww} in it?’ Abu Ja'far^{asws} said: ‘Allah^{azwj} did not Teach Muhammad^{saww} knowledge, except that He^{azwj} Ordered him^{saww} to make it known to him^{asws}.

(2) حدثنا ابراهيم بن هاشم عن ابى عمير عن عمر بن اذينه عن زراره قال نزل جبرئيل على محمد صلى الله عليه وآلله برمانتين من الجنة ما اعطاه ايها هما فاكل واحدة و كسر الخرى فاعطى عليا نصفها فاكلها فقال يا على اما الرمانة الاولى التي اكلتها فالنبوة ليس لك فيها شئ واما الاخرى فهي العلم فانت شريكى فيه.

2 – It has been narrated to us from Ibrahim Bin Hashaam, from Ibn Abu Umeyr, from Umar Bin Azina, from Zarara who said:

‘Jibraeel descended upon Muhammad^{saww} with two pomegranates from the Paradise. From the two that he gave to him^{saww}, he^{saww} ate one and broke the other. He^{saww} gave to Ali^{asws} half of it. He^{asws} ate it. He^{saww} said: ‘O Ali, as for the first pomegranate which I^{saww} ate, was the Prophet-hood. There is nothing in it for you^{asws}, and as for the other one, it is the knowledge. You^{asws} are an associate of mine^{asws} in it’.

(3) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابن اذينه عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول نزل جبرئيل على محمد صلى الله عليه وآلله برمانتين من الجنة فلقيه على عليه السلام فقال ما هاتان الرمانتان اللتان في يدك فقال اما هذه فالنبوة ليس لك فيها نصيب واما هذه فالعلم ثم فلقها رسول الله صلى الله عليه وآلله فاعطاه نصفها واخذ نصفها رسول الله ثم قال اما انت شريكى فيه وانا شريكك فيه قال فلم يعلم الله رسول الله صلى الله عليه وآلله حرفا مما علمه الله تعالى الا علمه عليا عليه السلام.

3 – It has been narrated to us from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Azina, from Muhammad Bin Muslim who said:

‘I heard Abu Ja'far^{asws} say: ‘Jibraeel descended upon Muhammad^{saww} with two pomegranates from the Paradise. He met Ali^{asws}. He^{asws} said to him: ‘What are these two pomegranates which are in your hands?’ He said: ‘As for this here, it is the Prophet-hood. There is no share in it for you^{asws}, and as for this here, is the

knowledge'. Then he^{asws} met the Messenger of Allah^{saww}. He^{saww} gave him^{asws} half of it, and the Messenger of Allah^{saww} took half of it, and then said: 'But you^{asws} are my^{saww} associate in it, and I^{saww} am your^{asws} associate in it'. Abu Ja'far^{asws} said: 'Allah^{azwj} did not Teach the Messenger of Allah^{saww} a letter from what Allah^{azwj} the High Taught him^{saww}, except that he^{saww} made it known to Ali^{asws}.

(4) حدثنا ابراهيم بن هاشم ويعقوب بن يزيد عن ابي عمير عن ابن اذينة عن ابي جعفر عليه السلام قال ان جبرئيل اتى رسول الله صلى الله عليه وآله برمانتين فاكل رسول الله صلى الله عليه وآله احديهما وكسر الاخرى بنصفين فاكل نصفها واطعم رسول الله صلى الله عليه وآله عليا عليه السلام نصفها ثم قال له رسول الله صلى الله عليه وآله هل تدرى ما هاتين قال لا قال اما الاولى فالنبوة ليس لك فيها نصيب واما الاخرى فالعلم انت شريك فيه فقلت اصلاحك الله كيف يكون شريكه فيه قال لم يعلم الله محمدا صلى الله عليه وآله علماء الا امره ان يعلمه عليا عليه السلام.

4 – It has been narrated to us from Ibrahim Bin Hashaam and Yaqoub bin Yazeed, from Muhammad Bin Abu Umeyr, from Ibn Azina, from Abdullah Bin Suleyman, from Abu Ja'far^{asws} having said: 'Jibraeel came to the Messenger of Allah^{saww} with two pomegranates. The Messenger of Allah^{saww} ate one of them, and broke the other in two halves, and gave one half to Ali^{asws}, and then the Messenger of Allah^{saww} said to him^{asws}: 'Do you know what these two are?' He^{asws} said: 'No'. He^{saww} said: 'As for the first one, it is the Prophet-hood. There is no share in it for you^{asws}, and as for the other one, it is the knowledge. You^{asws} are my^{saww} associate in it'. I said, 'May Allah^{azwj} keep you^{asws} well, how is he^{asws} his^{saww} associate in it?' Abu Ja'far^{asws} said: 'Allah^{azwj} did not Teach Muhammad^{saww} knowledge, except that He^{azwj} Ordered him^{saww} to make it known to Ali^{asws}'.

(5) حدثنا محمد بن عبد الجبار عن ابن ابي نجران عن ابن اذينة عن زراره قال نزل جبرئيل عليه السلام على محمد صلى الله عليه وآله برمانتين من الجنة فاعطاهم اياد فاكل واحد وكسرا الاخرى فاعطاهم عليا عليه السلام نصفها فاكله ثم قال يا على اما الرمانة التي اكلتها فهي النبوة ليس لك فيها نصيب واما هذه فالعلم فانت شريك فيها قال فقلت لابي جعفر عليه السلام جلت فداك كيف شاركه فيها قال لا والله يعلم الله نبيه شيئا الا امره ان يعلمه عليا عليه السلام فهو شريكه في العلم.

5 – It has been narrated to us from Muhammad Bin Abdul Jabbar, from Ibn Abu Najraan, from Ibn Azina, from Zarara who said:

'Jibraeel descended upon Muhammad^{saww} with two pomegranates from the Paradise. He gave to him^{saww} both of them. He^{saww} ate one and broke the other. He^{saww} gave to Ali^{asws} one of the halves. He^{asws} ate it. Then he^{saww} said: 'O Ali^{asws}, as for the pomegranate which I^{saww} ate, it is the Prophet-hood. There is no share in it for you^{asws}, and as for this here, it is the knowledge, for you^{asws} are my^{saww} associate in it'. I said to Abu Ja'far^{asws}, 'May I be sacrificed for you^{asws}, how was he^{asws} an associate in it?' He^{asws} said: 'By Allah^{azwj}, Allah^{azwj} did not Teach His^{azwj} Prophet^{saww} a thing except that He^{azwj} Ordered him^{saww} to make it known to Ali^{asws}, for he^{asws} is his^{saww} associate in the knowledge'.

(6) حدثنا احمد بن موسى عن يعقوب بن يزيد عن ابي عمير عن جمبل عن زراره عن ابي جعفر عليه السلام قال ورث على عليه السلام علم رسول الله صلى الله عليه وآله وورثت فاطمة تركته.

5 – It has been narrated to us from Ahmad Bin Musa, from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Jameel, from Zarara, who has narrated the following:

'Abu Ja'far^{asws} said: 'Ali^{asws} inherited the knowledge of the Messenger of Allah^{saww} and Fatima^{asws} inherited his^{saww} legacy (estate)'.

(7) حدثنا يعقوب بن يزيد ابن ابي عمير عن حماد بن عيسى عن ابي عبد الله عليه السلام ان عليا ورث علم رسول الله صلى الله عليه وآله وفاطمة احرزت الميراث.

7 – It has been narrated to us from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Hamaad Bin Isa, who has narrated the following:

‘Abu Abdullaah^{asws} has said: ‘Ali^{asws} inherited the knowledge of the Messenger of Allah^{saww} and Fatima^{asws} was given the inheritance’.

(8) حدثنا محمد بن الحسين عن ابن سنان عن عمار بن مروان عن المنخل عن جابر عن ابى جعفر عليه السلام قوله تبارك وتعالى الله نور السموات والارض مثل نوره فهو محمد صلی الله عليه وآلہ فیہا مصباح وهو العلم المصباح في زجاجة فز عم ان الزجاجة امير المؤمنین وعلم نبی الله عنده .

8 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ibn Sinan, from Amaar bin Marwaan, from Al-Mankhal, who has narrated the following:

Jabir asked from Abu Ja'far^{asws} regarding the Statement of the Blessed, the High [24:35] **Allah is the light of the heavens and the earth; a likeness of His light** This is Muhammad^{saww} **is as a niche in which is a lamp** and this is the knowledge, **the lamp is in a glass**. He^{asws} claimed that the glass is Amir-ul-Momineen^{asws}, and the knowledge of the Prophet^{saww} of Allah^{azwj} is with him^{asws}.

(9) حدثنا احمد بن محمد عن على بن الحكم عن سيف عن حسان عن ابى داود عن يزيد بن شرحبيل ان النبي صلی الله عليه وآلہ فیہا مصباح علی بن ابی طالب عليه السلام هذا افضلکم حلما واعلمکم واقدمکم سلما قال ابن مسعود يارسول الله فضلنا بالخير كله فقال النبي صلی الله عليه وآلہ فیہا ما علمت شيئا الا وقد علمته وما اعطيت شيئا الا وقد اعطيته ولا استودعت شيئا الا وقد استودعته قالوا فامر نسائك إلیه قال نعم قالوا في حيونك قال من عصاه فقد عصاني ومن اطاعه فقد اطاعني فان دعاكما فاشهدوا.

9 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf, from hasaan, from Abu Dawood, from Yazeed Bin Shar Habeel, who has narrated the following:

The Prophet^{saww} said for Ali Bin Abu Talib^{asws}: ‘This is the best of you all in forbearance, and the most knowledgeable of you all, and the foremost of you all’. Ibn Mas’oud said, ‘O Messenger of Allah^{saww}, you^{saww} have preferred him^{asws} with all of the good’.

The Prophet^{saww} said: ‘I^{saww} did not learn anything but I^{saww} made it known to him^{asws}, and I^{saww} was not given a thing but I^{saww} gave it to him^{asws}, and I^{saww} was not entrusted with a thing but I^{saww} entrusted it to him^{asws}'. He said, ‘The matter of your^{saww} women to him^{asws}?’ He^{saww} said: ‘Yes’. He said, ‘During your^{saww} lifetime?’ He^{saww} said: ‘The one who disobeys him^{asws} has disobeyed me^{saww}, and the one who has obeyed him^{asws} has obeyed me^{saww}. If he^{asws} were to call you, you must testify’.

(10) حدثنا احمد بن محمد عن على بن الحكم عن عبد الله بن بکير الھجری عن ابى جعفر عليه السلام قال ان على بن ابی طالب عليه السلام كان هبة الله لمحمد صلی الله عليه وآلہ فیہا مصباح ورث علم الاوصياء وعلم ماکان قبله اما ان محمد صلی الله عليه وآلہ قد ورث علم ماکان قبله من الانبياء و الاوصياء والمرسلين .

10 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Abdullah Bin Bakeyr Al-Hajry, who has narrated the following:

Abu Ja'far^{asws} having said: ‘Ali^{asws} Bin Abu Talib^{asws} was ‘Hiba-tul-Allah’, for Muhammad^{saww}, (Hiba-tul-Allah^{as} was successor of Adam^{as}) and the inheritor of the knowledge of the successors^{as}, and the knowledge of what was before, and that Muhammad^{saww} had inherited the knowledge of what was before from the Prophets^{as} and the successors^{as} and the Messengers^{as}.

(12) باب في الإنمأة انهم قد صار إليهم العلم الذي علمه رسول الله صلى الله عليه وآله

CHAPER 12 – RGARDING THE IMAMS^{asws}, THEY^{asws} ARE THE ONES TO WHOM^{asws} WENT THE KNOWLEDGE WHICH THE MESSENGER OF ALLAH^{saww} KNEW

(1) حدثنا احمد بن محمد بن اسماعيل عن محمد بن عذافر عن ابى يعقوب الا Howell قال خرجنا مع ابى بصير ونحن عدّة فدخل عليه أبو بصير فقال يا ابا محمد ان علم على بن ابى طالب عليه السلام من علم رسول الله صلى الله عليه وآلہ فعلمناه فنحن فيما علمناه فاعبدہ وایاہ فارج.

1 – It has been narrated to us from Ahmad Bin Muhammad, from Muhammad Bin Ismail, from Muhammad Bin Azaafar, from Abu Yaqoub Al-Ahowl who said:

'We went out with Abu Baseer, and there were several of us. Abu Baseer came to him^{asws}. He^{asws} said: 'O Abu Muhammad, the knowledge of Ali^{asws} Bin Abu Talib^{asws} is from the knowledge of the Messenger of Allah^{saww}. He^{saww} made it known to him^{asws}. We^{asws} know it, for, by Allah^{azwj}, we^{asws} worship Him^{azwj} and to Him^{azwj} is the return'.

(2) حدثنا احمد بن محمد عن على بن الحكم عن سيف بن عميرة عن ابى الصباح قال والله لقد قال لي جعفر بن محمد عليه السلام ان الله علم نبیه التنزیل والتاؤیل قال فعلم رسول الله صلى الله عليه وآلہ قال وعلمنا والله ثم قال ما صنعتم من شئٍ أو حلفتم عليه من يمين فانتم منه في سفه.

2 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Sayf Bin Umeyra, from Abu Al-Sabaah who said:

'By Allah^{azwj}, Ja'far Bin Muhammad^{asws} has said to me: 'Allah^{azwj} Taught His^{azwj} Prophet^{saww} the Revelation and the Explanation. Then the Messenger of Allah^{saww} knew, and made us^{asws} to know, by Allah^{azwj}'. Then said: 'Whatever you do from anything, or you swear by it from your right hand, you lot are in foolishness'.

(3) حدثنا محمد بن عبد الحميد عن منصور بن يونس عن ابى اذينه عن محمد بن مسلم قال سمعت ابا جعفر عليه السلام يقول نزل جبرئيل على محمد صلى الله عليه وآلہ برمانتين من الجنة فلقه على عليه السلام فقال له ما هاتان الرمانتان في يديك قال اما هذه فالنبيّة ليس لك فيها نصيب واما هذه فالعلم ثم فلقها رسول الله صلى الله عليه وآلہ فاعطاه نصفها واحد نصفها رسول الله صلى الله عليه وآلہ ثم قال انت شريکي فيه وانا شريکك فيه قال فلم يعلم والله رسول الله صلى الله عليه وآلہ وسلم حرفاً مما علمه عليا عليه السلام ثم انتهى ذلك العلم اليانا ثم وضع يده على صدره.

3 – It has been narrated to us from Muhammad Bin Abdul Hameed, from Mansour Bin Yunus, from Ibn Azina, from Muhammad Bin Muslim who said:

'I heard Abu Ja'far^{asws} say: 'Jibreel descended upon Muhammad^{saww} with two pomegranates from the Paradise. Ali^{asws} met him^{saww}. He^{asws} said to him^{saww}: 'What are these two pomegranates in your^{saww} hand?' He said: 'But this here is for Prophethood, there is no share in this for you^{asws}, and this here is for the knowledge'. Then he^{asws} met with the Messenger of Allah^{saww}. He^{saww} gave him^{asws} half of it, and the Messenger of Allah^{saww} took half of it, and then said: 'You^{asws} are my^{saww} associate in this and I^{saww} am your^{asws} associate in it'. Abu Ja'far^{asws} said: 'By Allah^{azwj}, the Messenger of Allah^{saww} did not learn a letter from what Allah^{azwj} Taught him^{saww}, except that he^{saww} made it known to Ali^{asws}, then that knowledge ended up with us^{asws}, then he^{asws} placed his^{asws} hand on his^{asws} chest'.

(4) حدثنا عبد الله بن محمد عن عمر بن خلاد عن ابى الحسن الرضا عليه السلام قال سمعته يقول انا اهل البيت يتوارث اصغرنا عن اكبرنا القذه بالقذه.

4 – It has been narrated to us from Abdullah Bin Muhammad, from Ma'mar Bin Khalid, who has narrated the following:

He said, 'I heard Abu Al-Hassan Al-Reza^{asws} say: 'The People^{asws} of the household, their^{asws} young ones inherit from their^{asws} elders, step by step'.

(13) باب في الإنمأة انهم يعلمون كل ارض مخصبة وكل ارض مجده و كل فئة يهتدى وتضل إلى يوم القيمة

CHAPTER 13 – REGARDING THE IMAMS^{asws}. THEY^{asws} KNOW EVERY LAND WHICH IS FERTILE AND EVERY LAND WHICH IS INFERTILE, AND EVERY ONE IN THESE WHO IS GUIDED AND STRAYED, UP TO THE DAY OF JUDGEMENT

(1) حدثنا الحسن بن علي بن نعمن واحمد بن محمد جميما عن علي بن النعمان قال حدثني من دخل على ابى عبد الله عليه السلام فقال له قد سالت اهل بيتك فلم ار عندهم فيه شيئا قال وما هو يرون ان عليا عليه السلام قال سلونى قبل ان تفقووني فوالله لا تسألونى عن ارض مخصبة ولا ارض مجده ولا فئة تضل مائه وتهدى مائه الا ان شئت انبأكم بناعقةها وقادتها وسائقها قال قال أبو عبد الله عليه السلام فان هذا حق.

1 – It has been narrated to us from Al-Hassan Bin Ali Bin No'man and Ahmad Bin Muhammad together, from Ali Bin Al-No'man who said:

'Someone came to Abu Abdullah^{asws} and said to him^{asws}, 'I have asked a person of your^{asws} Household, I did not see with him anything'. He^{asws} said: 'And has he not seen Ali^{asws} say: 'Ask me^{asws} before you all lose me^{asws}', for, by Allah^{azwj}, you will not ask me^{asws} about the fertile land, nor about the infertile land, and not of a category of a hundred strayed ones of it, and a hundred guided ones of it, except that if you like I^{asws} will give you all the news of its organisers, and its leaders, and its stewards'. Abu Abdullah^{asws} said: 'This is truth'.

(2) حدثنا محمد بن الحسين عن جعفر بن بشير عن المفضل عن سلام قال قلت لابي عبد الله عليه السلام انا نروى احاديث لم نجد عند احد من اهل بيتك فيها شيئا ف قال ما هي قال يرون ان عليا عليه السلام كان يقول وهو يخطب الناس يا ايها الناس سلونى عن شى فيما بينى وبين الساعة لا عن ارض مخصبة ولا عن ارض مجده فرقة تضل مائه ونهى مائه الا ان لو شئت انبأكم بناعقةها وقادتها وسائقها قال و انه حق.

2 – It has been narrated to us from Muhammad Bin Al-Husn, from Ja'far Bin Basheer, from Al-Mufazzal, from Salaam who said:

'I said to Abu Abdullah^{asws}, 'I am reporting a Hadeeth which we have not found with any one from the people of your^{asws} Household, anything regarding it'. He^{asws} said: 'Which one is it?' I said, 'That Ali^{asws} used to say whilst he^{asws} was giving a sermon to the people: 'Ask me^{asws}, for you all will not ask me about anything which is between me^{asws} and the Hour (Day of Judgement), nor about the infertile land, nor about the fertile land, nor about a group of a hundred of it gone astray, and a hundred of its guided ones, except that if you wanted I^{asws} would give you all the news of its organisers, and its leaders, and its stewards'. He^{asws} said: 'And it is the truth'.

(3) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن عمرو بن شمر عن جابر بن يزيد عن ابى جعفر عليه السلام قال قال رسول الله صلى الله عليه وآلہ مامن ارض مخصبة ولا مجده ولا فئة تضل مائه وتهدى مائه الا انا اعلمه وقد علمتها اهل بيتي يعلم كبيرهم وصغيرهم الى ان تقوم الساعة.

3 – It has been narrated to us from Ibrahim Bin Is'haq, from Abdullah Bin Hamaad, from Amro bin Shimir, from Jabir Bin Yazeed, who has narrated the following:

Abu Ja'far^{asws} having said: 'The Messenger of Allah^{saww} said: 'There is none from the fertile land, nor from the infertile, and no group of hundred having gone astray, and a hundred having been guided, except that I^{saww} know about them, and have made it known to the People^{asws} of my^{saww} Household, its great ones, and its small ones up to the establishment of the Hour (Day of Judgement)'.

(4) حدثنا ابراهيم بن هاشم عن الحسين بن سيف عن ابيه عن منصور بن حازم عن ابى اسحق الهمданى قال حدثنى أبو المعتمر قال سمعت اباذر يقول سمعت رسول الله صلى الله عليه وآلہ يقول انما مثل اهل بيتي فيكم مثل سفينة نوح من

4 – It has been narrated to us from Ibrahim Bin Hashim, from Al-Husayn Bin Sayf, from his father, from Mansour Bin Hazim, from Abu Is'haq Al-Hamdan, from Abu Al-Mo'tamar, from Abu Dharr^{ar} who said:

'I^{ar} heard the Messenger of Allah^{saww} say: 'But rather, the example of the People^{asws} of my^{saww} Household with you all is like the ship of Nuh^{as}. The one who boarded it is rescued, and the one who stayed behind from it is drowned. But rather, the example of the people^{asws} of my^{saww} Household is like the Door of Hitta. The one who enters it is Forgiven, and the one who does not enter it is not Pardon. There is no group which reaches a hundred, up to the Day of Judgement, except that I^{saww} recognise its organisers and its stewards, and the knowledge of that is known to the People^{asws} of my^{saww} Household. They^{asws} know its great ones and its small ones'.

(5) حديث احمد بن محمد عن ابي زكريا او من رواه عن ابي زكريا عن بعض اصحابه عن عمرو بن شمر قال سمعت ابا جعفر محمد بن على عليه السلام يقال قال على عليه السلام ما من ارض مخصبة ولا ارض مجده ولا فئة تضل مائة وتهدى مائة الا وانا اعلمها وقد علمتها يعلمها كبارهم وصغارهم الى يوم القيمة

5 – It has been narrated to us from Ahmad Bin Muhammad, from Abu Zakariya from one of his companions, from Amro Bin Shimr who said:

'I heard Abu Ja'far Bin Muhammad Bin Ali^{asws} say that 'Ali^{asws} used to say: 'There is none from the fertile land, nor from the infertile land, and no group of a hundred gone astray, and no (group of a) hundred on guidance, except that I^{asws} have its knowledge. I^{asws} know of its great ones and its small ones, up to the Day of Judgement'.

(6) حديث ابراهيم بن هاشم عن جعفر بن ميمون القداح عن جعفر عن ابيه قال قال امير المؤمنين على بن ابي طالب عليه السلام سلوني قبل ان تفقدوني فوالله لا تسألوني عن فئة تهدى مائة الا اخبرتكم بسائقها وناعقها حتى يخرج الدجال.

6 – It has been narrated to us from Ibrahim Bin Hashaam, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al-Qadah, who has narrated the following:

Ja'far^{asws} from his^{asws} father^{asws} has narrated that 'Amir-ul-Momineen Ali^{asws} Bin Abu Talib^{asws} used to say: 'Ask me^{asws}, before you lose me^{asws}, for by Allah^{azwj}, You will not ask me^{asws} about a group of a hundred having been guided except that I^{asws} will inform you about its stewards and its organisers, until the coming out of Al-Dajjal'.

(7) حديث محمد بن عيسى عن محمد بن منصور بن يونس عن عمرو بن شمر عن جابر عن ابي جعفر عليه السلام قال قال رسول الله صلى الله عليه وآله ما من ارض مخصبة ولا ارض مجده ولا فئة تضل مائة وتهدى مائة الا وانا اعلمها وقد علمتها اهل بيتي يعلم كبارهم وصغارهم الى ان تقوم الساعة.

7 – It has been narrated to us from Muhammad bin Isa, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Amro Bin Shimr, from Jabir, who has narrated the following:

Abu Ja'far^{asws} has narrated that the Messenger of Allah^{saww} used to say: 'There is none from the fertile land, nor from the infertile land, and not group of a hundred gone astray, and a hundred been guided, except I^{asws} know about them, and have made it known to the People^{asws} of my^{saww} Household. They^{asws} know of its great ones and of its small ones, up to the establishment of the Hour'.

(8) حديث احمد بن محمد عن علي بن الحكم عن سلام القصيري قال قلت لابي عبد الله عليه السلام انا نروي احاديث لم نجد عند اهل بيتك فيها شيئا قال وما هي قلت يرون ان عليا عليه السلام قال سلوني وهو يخطب فانكم لا تسألون عن شيء فيما بينكم وبين الساعة ولا عن ارض مخصبة ولا عن ارض مجده ولا فئة تضل مائة وتهدى مائة الا ان شئت ان يأتكم بسائقها وسايقها وقادتها فقال انه حق.

8 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Salaam Al-Qaseyr who said:

'I said to Abu Abdullah^{asws}, 'We have been reporting a Hadeeth which we have not found with the people of your^{asws} Household, anything regarding it'. He^{asws} said: 'And which one is it?' I said, 'They are reporting that Ali^{asws} said: 'Ask me^{asws}, and he^{asws} was giving a sermon, 'for you will not ask me^{asws} about anything which is between you and the Hour, and not about the fertile land, nor about the barren land, and no group of which a hundred have gone astray, and a hundred have been guided, except if you like, I^{asws} will give you the news of its organisers and its stewards and its leaders'. He^{asws} said: 'It is truth'.

(9) حدثنا ابراهيم بن هاشم عن ابن ابي عمير عن منصور عن عمرو بن شمر مثله.

9 – It has been narrated to us from Ibrahim Bin Hasham, from Ibn Abu Umeyr, from Mansour, from Amro Bin Shimr, similar to it'.

(10) حدثنا أبو الفضل العلوى عن سعيد بن عيسى البصري عن ابراهيم ابن الحكم عن ابيه عن شريك بن عبد الله عن عبد الله عن عبد الاعلى عن ابى وقاص عن سلمان الفارسى ره عن امير المؤمنين عليه السلام قال قال سلونى عما يكون إلى يوم القيمة وعن كل فئة تضل مائة وتهدى مائة وعن سايقها وناعقها وقادتها إلى يوم القيمة

10 – It has been narrated to us from Abu Al-FazaAl-Alawy, from Saeed Bin Isa Al-Basry, from Ibrahim Ibn Al-Hakam, from his father, from Shareek Bin Abdullah, from Abdulla, from Abdul A'la, from Abu Waqaas, from Salman Al-Farsi^{ar}:

Amir-ul-Momineen^{asws} having said: 'Ask me^{asws} of what is going to happen up to the Day of Judgement, and about every group of a hundred gone astray, and a hundred guided, and about its stewards, and its organisers, and its leaders, up to the Day of Judgement'.

(11) حدثنا عبد الله بن محمد عن الحسن بن محبوب عن ابى حمزة عن سويد بن غفلة قال انا عند امير المؤمنين عليه السلام إذا اتاه رجل فقال يا امير المؤمنين جئتكم من وادى القرى وقد مات خالد بن عرفة فقال امير المؤمنين عليه السلام انه لم يمت فاعادها عليه فقال له على عليه السلام لم يمت والذى نفسي بيده لا يموت فاعادها عليه الثالثة فقال سبحان الله اخبارك انه مات وتقول لم يمت فقال له على عليه السلام لم يمت والذى نفسي بيده لا يموت حتى يقود جيش ضلاله يحمل رايته حبيب بن جماز

11 – It has been narrated to us from Abdullah Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Hamza, from Suweyd Bin Ghaflat who said:

'I was with Amir-ul-Momineen^{asws} when a man came up and said, 'I have come to you from the valley of Al-Qura, and Khalid Bin Arfat has died'. Amir-ul-Momineen^{asws} said: 'He did not die'. He reiterated it to him^{asws}. Ali^{asws} said to him: 'He did not die, by the One in Whose Hand is my^{asws} soul, he is not dead'. He reiterated it for the third time saying, 'Glory be to Allah^{azwj}, I am informing you^{asws} that he has died, and you^{asws} are saying he is not dead?'

Ali^{asws} said to him: 'He did not die, by the One in Whose Hand is my^{asws} soul, he will not die until he leads the army of misguidance, whose flag will be borne by Habib Bin Jamaaz'.

قال فسمع بذلك حبيب فاتى امير المؤمنين فقال ناشدك في وانا لك شيعة وقد ذكرتني بامر لا والله ما اعرفه من نفسي فقال له على عليه السلام ان كنت حبيب بن جماز فتحملها فولى حبيب بن جماز وقال ان كنت حبيب بن جماز لتحملنها قال أبو حمزة فو والله ما مات حتى بعث عمر بن سعد إلى الحسين عليه السلام بن على عليه السلام وجعل بن عرفته على مقدمته وحبيب صاحب رايته

Habib heard that and came to Amir-ul-Momineen and said, 'I appeal to you^{asws} regarding me, and I am a Shiite of yours^{asws}, and you^{asws} have mentioned me with a

matter which, by Allah^{azwj} I do not recognise for myself'. Ali^{asws} said to him: 'If you are Habib Bin Jamaaz, you will bear it'. Habib Bin Jamaaz went away and he^{asws} said, 'If that was Habib Bin Jamaaz, he will surely bear it'. Abu Hamza said, 'By Allah^{azwj}, he did not die until Umar Bin Sa'd sent (a battalion) to Al-Husayn^{asws} Bin Ali^{asws}, and made (Khalid) Ibn Arfat its spokesman, and Habib was the bearer of the flag'.

(12) حدثنا احمد بن محمد عن ابى زكريا او عن من رواه عن ابى زكريا عن بعض اصحابه قال حدثنا احمد بن محمد عن بكر بن صالح عن ابن ابى عمير عن عبد الحميد بن ابى العلا وجرعة بن ربيعه يرفعان إلى امير المؤمنين قال قال امير المؤمنين عليه السلام مامن ارض مخصبة ولا ارض مجده الا وانا اعلمها.

12 – It has been narrated to us from Ahmad Bin Muhammad, from Abu Zakariyya, from one of his companions, from Ahmad Bin Muhammad, from bakr Bin Saleh, from Ibn Abu Umeyr, from Abdul Hameed Bin Abu Al-A'la and Jar'at Bin Rabi'e with both of their chains going up to Amir-ul-Momineen^{asws} said:

Amir-ul-Momineen^{asws} said: 'There is nothing from the fertile land, nor from the barren one, except that I^{asws} know about it'.

(13) حدثنا محمد بن الحسين عن عبد الرحمن بن ابى هاشم عن عنبسة بن العابد عن مغيرة مولى عبد المؤمن الانصاري عن سعد بن الاصبع قال سمعت عليا عليه السلام يقول على هذا المنبر سلونى قبل ان تفقدوني والله مامن ارض مخصبة ولا مجده ولا فلة تضل مائة وتهدى مائة الا وقد عرفت قايدها وسائقها وقد اخبرت بهذا رجلا من اهل بيته يخبرها كبارهم لصغيرهم إلى ان تقوم الساعة

13 – It has been narrated to us from Muhammad Bin Al-Husayn, from Abdul Rahman Bin Abu Hasham, from Anbasat Bin Al-Aabid, from Mugheira, slave of Abdul Mo'min Al-Ansary, from Sa'd Bin Al-Asbagh who said:

'I heard Ali^{asws} say on this pulpit: 'Ask me, before you all lose me^{asws}. By Allah^{azwj}, there is none from the fertile land, nor from the infertile land, and no group of a hundred gone astray, and a hundred guided, except that I^{asws} recognise its leaders and its stewards, and I^{asws} have informed about this to a man^{asws} from the People^{asws} of my^{asws} Household. He^{asws} knows about its great ones, and their small ones, up to the establishment of the Hour'.

(14) باب في الأئمة أن عندهم أصول العلم ما ورثه عن النبي ص لا يقولون برأيهم

CHAPTER 14 – REGARDING THE IMAMS^{asws}, WITH THEM^{asws} IS THE ORIGIN OF THE KNOWLEDGE, WHAT THEY^{asws} INHERITED FROM THE PROPHET^{saww}. THEY DO NOT SPEAK BY THEIR^{asws} OPINION

(1) حدثنا حمزة بن يعلى عن احمد بن النضر عن عمرو بن شمر عن جابر عن ابى جعفر عليه السلام قال يا جابر انا لو كنا نحدثكم برأينا وهو انا لکنا من الھالكين ولكننا نحدثكم باحاديث نکنزا عن رسول الله صلی الله عليه وآلہ کما یکنزا هؤلاء ذهبهم وفضتهم.

1 – It has been narrated to us from Hamza Bin Ya'la, from Ahmad Bin Al-Nazar, from Amro Bin Shimir, from Jabir, who has narrated the following:

Abu Ja'far^{asws} having said: 'O Jabir, If we^{asws} were to narrate to you by our^{asws} opinion, and it will be as if we^{asws} were from the Perished ones, but we^{asws} narrate to you the Hadeeth which we^{asws} have mined from the treasures of the Messenger of Allah^{saww}, just like they mine for their gold and their silver'.

(2) حدثنا يعقوب بن يزيد عن محمد بن ابى عمیر عن عمرو بن اذينة عن الفضیل بن یسار عن ابى جعفر عليه السلام انه قال لو انا حدثنا برأينا ضللنا كما ضل من كان قبلنا ولكننا حدثنا بینة من ربنا بينها نبیه فینها لنا.

2 – It has been narrated to us from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Amro Bin Azinat, from Al-Fazeyl Bin Yasaar, who has narrated the following:

Abu Ja'far^{asws} having said: 'If we^{asws} were to narrate by our^{asws} opinion, we^{asws} would go astray like the ones before us^{asws} have gone astray, but we^{asws} narrate with Proof from our^{asws} Lord^{azwj}, as Proved to His^{azwj} Prophet^{saww}. He^{saww} showed it to us^{asws}.

(3) حدثنا عبد الله بن عامر عن عبد الله بن محمد الحجال عن داود بن ابى يزيد الاھول عن ابى عبد الله عليه السلام قال سمعته يقول انا لو کنا نفتی الناس برأينا وهو انا لکنا من الھالكين ولكنها اثارمن رسول الله صلی الله عليه وآلہ اصل علم نتوارثها کابر عن کابر نکنزا کما یکنزا الناس ذهبهم وفضتهم

3 – It has been narrated to us from Abdullaah Bin Aamir, from Abdullaah Bin Muhammad Al-Hajaal, from Dawood Bin Abu Yazeed Al-Ahowl, who has narrated the following:

'He said, 'I heard Abu Abdullaah^{asws} say: 'If we^{asws} were to issue Fatwas on the people by our^{asws} opinion, that would be as if we^{asws} were from the Perished ones, but these are the effects of the Messenger of Allah^{saww}, original knowledge which we^{asws} have inherited, ancestor from ancestor from ancestor. We^{asws} have mined these just like the people mine for their gold and their silver'.

(4) حدثنا محمد عن الحسين بن سعيد عن القاسم عن محمد بن يحيى عن جابر قال أبو جعفر عليه السلام يا جابر لو کنا نفتی الناس برأينا وهو انا لکنا من الھالكين ولكننا نفتیهم باثار من رسول الله صلی الله عليه وآلہ واصول علم عندنا نتوارثها کابر عن کابر نکنزا کما یکنزا هؤلاء ذهبهم وفضتهم.

4 – It has been narrated to us from Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim, from Muhammad Bin Yahya, from Jabir who said:

'Abu Abdullaah^{asws} said: 'O Jabir, if we^{asws} were to issue Fatwas to the people by our^{asws} opinion, and it will be as if we^{asws} were from the Perished ones, but we^{asws} issue Fatwas to them by the effects from the Messenger of Allah^{saww}, and the original knowledge is with us^{asws}, we have inherited it, ancestor from ancestor. We^{asws} have mined it as they are mining from their gold and their silver'.

(5) حدثنا احمد بن محمد عن على بن النعمان عن فضیل بن عثمان عن محمد بن شریح قال سمعت ابا عبد الله عليه السلام يقول والله لو لا ان الله فرض ولايتنا وموتنا وقربتنا ما ادخلناکم بیوتنا ولا اوقتناکم على ابوابنا والله ما نقول باھوانا ولا نقول برأينا الا ما قال ربنا.

5 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-No'man, from Fazeyl Bin Usman, from Muhammad Bin Shareeh who said:

'I heard Abu Abdullah^{asws} say: 'Had it not been for Allah^{azwj} having Obligated our^{asws} Wilayah, and our^{asws} cordiality, and our^{asws} kinship, we^{asws} would not have entered you all in our^{asws} houses, nor would we^{asws} have paused you all on our^{asws} doorsteps. By Allah^{azwj}, we^{asws} do not speak by our^{asws} desires, nor do we^{asws} speak by our^{asws} opinions, but only by that (which) our^{asws} Lord^{azwj} has Said'.

(6) حديث احمد بن محمد عن الحسن بن محبوب عن ابى حمزة الثمالي عن جابر قال أبو جعفر عليه السلام يا جابر والله لو كنا نحدث الناس أو حدثناهم برأينا لكننا من الهاكين ولكننا نحدثهم باثار عندها من رسول الله صلى الله عليه وآله يتوارثها كابر عن كابر نكتزها كما يكتز هؤلاء ذهبهم وفضتهم.

6 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Abu Hamza Al-Thumaly, from Jabir who said:

'Abu Ja'far^{asws} said: 'O Jabir, by Allah^{azwj}, if we^{asws} were to narrate to them by our^{asws} opinion, it would be as if we^{asws} were from the Perished ones, but we^{asws} narrate to them by the effects that are with us^{asws} from the Messenger of Allah^{saww} which have been inherited ancestor from ancestor. We^{asws} have mined it just as they mine for their gold and their silver'.

(7) حديث محمد بن هارون عن ابى الحسن موسى عن موسى بن القاسم عن على بن النعمان عن محمد بن شريح قال قال لى أبو عبد الله عليه السلام لولا ان الله فرض ولايتنا وموتنا وقربتنا ما ادخلناكم ولا أوقفناكم على بابنا فهو الله ما نقول باهواننا ولا نقول برأينا ولا نقول الا ما قال ربنا.

7 – It has been narrated to us from Muhammad Bin Haroun, from Abu Al-Hassan Musa, from Musa Bin Al-Qasim, from Ali Bin Al-No'man, from Muhammad Bin Shareeh who said:

'Abu Abdullah^{asws} said to me: 'Had it not been for Allah^{azwj} having Obligated our^{asws} Wilayah, and our^{asws} cordiality, and our^{asws} kinship, we^{asws} would not have entered you all, nor would we^{asws} have paused you all on our^{asws} doorsteps, for by Allah^{azwj}, we^{asws} do not speak by our^{asws} opinion, and we^{asws} do not speak except for what our^{asws} Lord^{azwj} has Said'.

(8) حديث ابراهيم بن هاشم عن ابى يحيى بن عمران عن يونس عن عنبة قال سال رجل ابا عبد الله عليه السلام عن مسألة فاجابه فيها فقال الرجل ان كان كذا وكذا ما كان القول فيها قال له مهما اجبت فيه لشئ فهو عن رسول الله صلى الله عليه وآله لسنا نقول برأينا من شئ.

8 – It has been narrated to us from Ibrahim Bin Hashaam, from Yahya bin Abu Umran, from Yunus, from Anbasat who said:

'A man asked Abu Abdullah^{asws} about an issue, he^{asws} answered him regarding it. The man said, 'That was such and such, where is the word regarding it?' He^{asws} said: 'Whatever I^{asws} have answered you regarding anything, it is from the Messenger of Allah^{saww}. We^{asws} do not speak by our^{asws} opinion about anything'.

(9) حديث احمد بن محمد عن الحسين بن سعيد عن فضيل بن يسار عن جعفر عليه السلام انه قال انا على بيته من ربنا بينها لنبيه فبينها نبيه لنا فلولا ذلك كنا كهؤلاء الناس.

9 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Fazeyl Bin Yasaar, who has said:

'Ja'far^{asws} having said: 'I^{asws} am on the evidence from our^{asws} Lord^{azwj} which He^{azwj} Evidenced (Showed) to His^{azwj} Prophet^{saww}. His^{azwj} Prophet^{saww} Showed it to us^{asws}. Had it not been for that, we^{asws} would have been like these people'.

(10) حديث محمد بن اسماعيل عن على بن الحكم عن فضيل بن عثمان عن محمد بن شريح قال قال أبو عبد الله عليه السلام لولا ان الله فرض طاعتنا ولامتنا وامر موتنا ما اوقفناكم على ابوابنا ولا ادخلناكم بيوتنا انا والله ما نقول باهواننا ولا نقول الا ما قال ربنا واصول عندنا نكتزها كما يكتز هؤلاء ذهبهم وفضتهم.

10 – It has been narrated to us from Muhammad bin Ismail, from Ali Bin Al-Hakam, from Fazeyl Bin Usman, from Muhammad Bin Shareeh who said:

‘Abu Abdullah^{asws} said: ‘Had it not been for Allah^{azwj} having Obligated our^{asws} obedience, and our^{asws} Wilayah, and Ordered for our^{asws} cordiality, we^{asws} would not have paused you all on our^{asws} doorsteps, nor would we^{asws} have entered you all in our^{asws} houses. Surely, by Allah^{azwj}, we^{asws} do not speak by our^{asws} desires, nor do we^{asws} speak by our^{asws} opinions, and we^{asws} do not speak except for what our^{asws} Lord^{azwj} has Said, and the original (knowledge) is with us^{asws}. We^{asws} mine it just like these people mine for their gold and their silver’.

(15) باب في الأئمة أن عندهم جميع مافي الكتاب والسنة ولا يقولون برأيهم ولم يرخصوا ذلك شيعتهم

CHAPTER 15 – REGARDING THE IMAMS^{asws}, WITH THEM IS THE WHO OF WHAT IS IN THE BOOK AND THE SUNNAH AND THEY^{asws} DO NOT SPEAK BY THEIR^{asws} OPINION, AND HAVE NEVER AUTHORISED THAT TO THEIR SHIITES

(1) حدثنا احمد بن محمد عن البرقى عن اسماعيل بن مهران عن سيف بن عميره عن ابى المعاذ عن سماعة عن ابى الحسن عليه السلام قال قلت له كل شى تقول به في كتاب الله وسنته أو تقولون فيه برأيك قال بل كل شى قوله في كتاب الله وسنة نبىه.

1 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Barqy, from Ismail Bin mahraan, from Sayf Bin Umeyra, from Abu Al-Ma'za, from Sama'at, who has said the following:

'I said to Abu Al-Hassan^{asws}: 'Everything you^{asws} say is by the Book of Allah^{azwj} and the Sunnah, or are you^{asws} saying in this by your^{asws} opinion?' He^{asws} said: 'But, everything we say is in the Book of Allah^{azwj} and the Sunnah of His^{saww} Prophet^{saww}'.

(2) حدثنا احمد بن محمد عن البرقى عن صفوان عن سعيد الاعرج قال قلت لابى عبد الله عليه السلام ان من عندنا من يتلقه يقولون يرد علينا ما لا نعرفه في كتاب الله ولا في السنة نقول فيه برأينا فقال أبو عبد الله عليه السلام كذبوا ليس شئ الا جاء في الكتاب وجاء فيه السنة.

2 – It has been narrated to us from Ahmad Bin Muhammad, from Al-barqy, from Safwaan, from Saeed Al-Araj who said:

'I said to Abu Abdullaah^{asws}, there are among us who issue Fatwas saying that what has been referred to us is what we neither recognise it to be in the Book of Allah^{saww} nor in the Sunnah, so we speak regarding it by our opinion'. Abu Abdullaah^{asws} said: 'They are lying. There is nothing except that it has come in the Book and it has come in the Sunnah'.

(3) حدثنا احمد بن الحسن بن على بن فضال عن ابى المعاذ عن سماعة عن العبد الصالح عليه السلام قال سأله فقلت ان اناسا من اصحابنا قد لقوا اباك وجدك وسمعوا منها الحديث فربما كان الشئ بيتنى به بعض اصحابنا وليس عندهم في ذلك شئ يفتيه وعندهم ما يشبهه يسعهم ان ياخذوا بالقياس فقال انه ليس بشئ الا وقد جاء في الكتاب والسنة.

3 – It has been narrated to us from Ahmad Bin Al-Hassan Bin Ali Bin fazaal, from his father, from Abu Al-Ma'za, from Sama'at, who has said the following:

'I asked Al-Abd Al-Saleh^{asws} (Seventh Imam^{asws}). 'There are people from among our companions who have heard from your^{asws} father^{asws} and your^{asws} grandfather^{asws} the Hadeeth. Perhaps there is something in them which one of our companions denies, and that thing is not with him and he issues a Fatwa, and with him is what is similar to it, embraces it and takes it by analogy'. He^{asws} said: 'There is nothing, except that it has come in the Book and the Sunnah'.

(4) حدثنا السندي بن محمد عن صفوان بن يحيى عن ابى الحسن عليه السلام قال قلت له تتفقنا في الدين وربما ورد علينا رجل قد ابى شئ صغير الذى ما عندنا فيه بعينه شئ وعندنا ما هو يشبهه مثله اففتقته بما يشبهه قال لا ومالكم والقياس في ذلك هلك من هلك بالقياس قال قلت جعلت فداك اتى رسول الله صلى الله عليه وآلہ بما يكتفون به قال اتى رسول الله صلى الله عليه وآلہ بما استفتو به في عهده وبما يكتفون به من بعده إلى يوم القيمة قال قلت ضاع منه شئ قال لا هو عند اهله.

4 – It has been narrated to us from Al-Sanady Bin Muhammad, from Safwaan Bin Yahya, from Muhammad Bin Hakim, who has said the following:

'I said to Abu Al-Hassan^{asws}, 'We ponder in the Religion, and we look into it and perhaps a matter gets referred to us by a man which invalidates a small thing which is not with us, exactly the same thing, and with us is what is similar to it, the like of it,

shall we issue Fatwa by what is similar to it?' He^{asws} said: 'No, and what have you to do with analogy, and the analogy is that by which perished the one who was destroyed by analogy'. I said, 'May I be sacrificed for you^{asws}, the Messenger of Allah^{saww} came with what he^{saww} was contented with'.

He^{saww} said: 'The Messenger of Allah^{saww} came with what they consulted with him^{saww} during his^{saww} era, and with what he^{saww} was contented with from after him^{saww} up to the Day of Judgement'. I said, 'Something was wasted from it'. He^{asws} said: 'No. It is with its people^{asws} (*Ahl*)'.

(16) باب في ذكر الابواب التي علم رسول الله صلى الله عليه وآلـهـ أمير المؤمنين عليه السلام

CHAPTER 16 – REGARDING THE MENTION OF THE DOORS WHICH THE MESSENGER OF ALLAH^{saww} MADE KNOWN TO AMIR-UL-MOMINEEN^{asws}

(1) حدثنا يعقوب بن يزيد عن محمد بن أبي عمير عن مرازم عن أبي عبد الله عليه السلام قال علم رسول الله صلى الله عليه وآلـهـ عليه السلام الف باب ففتح له من كل باب الف باب.

1 – It has been narrated to us from Yaqoub Bin Yazeed, from Muhammad Bin Abu Umeyr, from Marazim, who has said the following:

Abu Abdullah having said: ‘The Messenger of Allah^{saww} made known to Ali^{asws} a thousand doors, opening for him^{asws} from every door, an other thousand doors’.

(2) حدثنا السندي بن محمد عن صفوان بن يحيى قال حدثني محمد بن بشير ولا اعلمه الا اني قد سمعته من بشير عن ابي عبد الله عليه السلام قال قال رسول الله صلى الله عليه وآلـهـ لعايشة وحفصة في مرضه الذي توفي فيه ادعيا لي خليلي فارسلنا إلى ابويهما مرتين فلما رأهما اعرض بوجهه عنهم ثم قال ادعيا لي خليلي فارسلنا إلى على عليه السلام قال فلما جاء اكب عليه فلم يزل يحدثه قال فلما خرج من عنده لفياه فقال له ما حدثك قال حدثني ببابا يفتح الف باب كل باب يفتح الف باب.

2 – It has been narrated to us from Al-Sanady Bin Muhammad, from Safwaan Bin Yahya, from Muhammad Bin Basheer, and he did not know except that he heard from Basheer, who has said the following:

‘Abu Abdullah^{asws} having said: ‘The Messenger of Allah^{saww} said to Aisha and Hafsa during his^{saww} illness in which he^{saww} passed away: ‘Call my^{saww} friend for me^{saww}. They send a message to both their fathers twice. When he^{saww} saw them both, he^{saww} turned his^{saww} face away from them both, then said: ‘Call my^{saww} friend for me^{saww}. They (reluctantly) sent a message to Ali^{asws}. When he^{asws} came, he^{saww} accompanied him^{asws} and did not stop narrating to him^{asws}. When he^{asws} came out from him^{saww}, he^{asws} met them. They said to him^{asws}, ‘What did he^{saww} narrate to you^{asws}?’ He^{asws} said: ‘He^{saww} has been narrated to me^{asws} a door which opened to a thousand doors, each of which opened a thousand doors’.

(3) حدثنا احمد بن محمد عن الحسين بن سعيد عن بعض اصحابه عن احمد بن عمر الطبّي عن ابي بصير قال دخلت على ابي عبد الله عليه السلام فقلت فداك ان الشيعة يتحدثون ان رسول الله صلى الله عليه وآلـهـ علم عليا عليه السلام ببابا يفتح منه الف باب قال فقال أبو عبد الله عليه السلام يا ابا محمد علم والله رسول الله صلى الله عليه وآلـهـ عليه السلام الف باب ففتح له من كل باب الف باب قلت هذا والله العلم قال انه لعلم وليس بذلك.

3 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn bin Saeed, from one of his companions, from Ahmad Bin Umar Al-Halby, from Abu Baseer who said:

‘I came to Abu Abdullah^{asws}. I said, ‘May I be sacrificed for you^{asws}, the Shiites are narrating that the Messenger of Allah^{saww} made known to Ali^{asws} a door from which he^{asws} opened a thousand doors’. Abu Abdullah^{asws} said: ‘O Abu Muhammad, by Allah^{azwj}, the Messenger of Allah^{saww} made known to Ali^{asws} a thousand doors, each of which opened for him^{asws} a thousand doors’. I said, ‘This, by Allah^{azwj}, is knowledge!’. He^{asws} said: ‘This is knowledge, but not that one’.

(4) حدثنا محمد بن عبد الجبار عن عبد الله بن الحجاج عن ثعلبة بن ميمون عن عبد الله بن هلال قال قال أبو عبد الله عليه السلام علم رسول الله صلى الله عليه وآلـهـ عليه السلام الف باب كل باب ففتح له الف باب.

4 – It has been narrated to us from Muhammad Bin Abdul Jabbar, from Abdullah Bin Al-Hajaal, from Tha'albat Bin Maymoun, from Abdullah Bin Hilaal who said:

‘Abu Abdullah^{asws} said: ‘The Messenger of Allah^{saww} made known to Ali^{asws} a thousand doors, each door opened for him^{asws} a thousand doors’.

(5) حدثنا احمد بن الحسن بن على بن فضال عن ابيه الحسن بن على عن عبد الله بن بكر عن عبد الرحمن بن ابى عبد الله قال سمعت ابا عبد الله عليه السلام يقول ان رسول الله صلی الله علیه وآلہ علم علیا علیه السلام بابا من العلم ففتح الف باب لكل باب فتح له الف باب.

5 – It has been narrated to us from Ahmad Bin Al-Hassan bin Ali Bin Fazaal, from his father Al-Hassan bin Ali, from Abdullah Bin Bakeyr, from Abdul Rahmaan Bin Abu Abdullah who said: ‘I heard Abu Abdullaah^{asws} say: ‘The Messenger of Allah^{saww} made known to Ali^{asws} a door from the knowledge, each door opened a thousand doors, opening for him^{asws} a thousand doors’.

(6) حدثنا يعقوب بن يزيد عن ابن ابى عمیر عن عبد الحميد عن ابى حمزة الثمالى عن ابى جعفر علیه السلام قال قال على عليه السلام لقد علمتني رسول الله صلی الله علیه وآلہ علم باب كل باب فتح له الف باب.

6 – It has been narrated to us from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Ibrahim Bin Abdul Hameed, from Abu Hamza Al-Thumaly, who has said the following: Abu Ja’far^{asws} has said that ‘Ali^{asws} said: ‘The Messenger of Allah^{saww} has made known to me^{asws} a thousand doors, each door of which opens to a thousand doors’.

(7) حدثنا ابراهيم بن هاشم عن يحيى بن ابى عمران عن يونس عن هشام بن الحكم عن عمر بن يزيد قال قلت لابي عبد الله عليه السلام بلغنا ان رسول الله علم علیا علیه السلام الف باب كل باب فتح له الف باب قال لي بل علمه بابا واحد افتح ذلك الباب الف باب ففتح كل باب له الف باب.

7 – It has been narrated to us from Ibrahim Bin Hashaam, from Yahya Bin Abu Umraan, from Yunus, from Hashaam Bin Al-Hakam, from Umar Bin Yazeed who said: ‘I said to Abu Abdullaah^{asws}, ‘It has reached to us that the Messenger of Allah^{saww} made known to Ali^{asws} a thousand doors, each door opened to a thousand doors’, he^{asws} said to me: ‘But, he^{saww} made known to him^{asws} one door, that opened a thousand doors, each of which opened a thousand doors’.

(8) حدثنا محمد بن الحسين عن بشير بن معمر العطار عن بشير الدهان عن ابى عبد الله عليه السلام قال قال رسول الله صلی الله علیه وآلہ علایشة وحصنة في مرضه الذي توفى ادعيا لى خليلي فارسلنا إلى ابويهما فلما نظر اليهما اعرض عنهم ثم قال ادعيا لى خليلي فارسلنا إلى على بن ابى طالب علیه السلام فلما نظر إليه اكب عليه يحدثه خرج لقياه فقال له ما حدثك خليلك فقال حدثني خليلي الف باب ففتح له كل باب له الف باب.

8 – It has been narrated to us from Muhammad Bin Al-Husayn, from Basheer, from Yahya Bin Moamar Al-Ataar, from Basheer Al-Dahaan, who has said the following: ‘Abu Abdullaah^{asws} has narrated that the Messenger of Allah^{saww} said to Aisha and Hafza during his^{saww} illness in which he^{saww} passed away: ‘Call my^{saww} friend for me^{saww}’. They sent for their two fathers. When he^{saww} looked at both of them, he^{saww} turned away from them both. Then said: ‘Call my^{saww} friend for me^{saww}’. They sent for Ali^{asws} Bin Abu Talib^{asws}. When he^{saww} looked at him^{asws}, he^{asws} accompanied him^{asws} and narrated to him^{asws}. When he^{asws} came out he^{asws} met them. They said to him^{asws}, ‘What did your^{asws} friend^{saww} narrate to you^{asws}? ’ He^{asws} said: ‘My^{asws} friend narrated to me^{asws} a thousand doors, each door of which opened for me^{asws} a thousand doors’.

(9) حدثنا الحجال عن الحسن بن الحسين عن ابن سنان عن اسماعيل بن جابر وعبد الكري姆 ابن ابى الدليم عن ابى عبد الله عليه السلام قال اوصى رسول الله صلی الله علیه وآلہ إلى على بن ابى طالب علیه السلام بالف باب ففتح كل باب له الف باب.

9 – It has been narrated to me Al-Hajaal, from Al-Hassan Bin Al-Husayn, from Ibn Sinan, from Ismail Bin Jabir and Abdul Kareem Ibn Abu Al-Daylam, who has said the following: Abu Abdullaah^{asws} having said: ‘The Messenger of Allah^{saww} bequeathed to Ali^{asws} Bin Abu Talib^{asws} with a thousand doors, each door of which opened to a thousand doors’.

(10) حدثنا احمد بن محمد بن ابى نصر عن ابان بن عثمان عن عيسى بن عبد الله وثبتت عن ابى عبد الله عليه السلام قال خطب رسول الله صلی الله عليه وآلہ يوما بعد ان يصلی الفجر في المسجد وعليه قميصة سوداء فامر فيه ونهى ووعظ فيه وذكر ثم قال يا فاطمة اعلمى فانى لا املك من الله شيئاً وسمع الناس صوته وتساروا ببرؤية رسول الله صلی الله عليه وآلہ وسمعهم نسائه من وراء الجدر فهن يمشطن وقلن قد برى رسول الله صلی الله عليه وآلہ فقلت لابي عبد الله توفى ذلك اليوم قال نعم قلت فاين ما يرويه الناس انه علم عليا عليه السلام عليه الف باب كل باب فتح الف باب قال كان ذلك قبل يومئذ.

10 – It has been narrated to us from Ahmad Bin Muhammad Bin Abu Nasr, from Abaan bin Usmaan, from Isa Bin Abdullah and Sabit, from Hanzala, from Abu Abdullah ^{asws} having said:

'One day the Messenger of Allah ^{saww} gave a sermon after the Dawn Prayer in the mosque and with him ^{asws} was a black shirt. He ^{saww} gave the order regarding it, forbidding it, and preached about it, and mentioned, then said: 'O Fatima ^{asws}, know that I ^{saww} do not have any possessions from Allah ^{azwj} anything', and the people heard his ^{saww} voice, and they came to view the Messenger of Allah ^{saww}, and his ^{saww} women heard him ^{saww} from behind the walls and they had combed (their hair), and said, 'We are away from the Messenger of Allah ^{saww}'. I said to Abu Abdullah ^{asws}, 'Passed away on that day?' He ^{asws} said: 'Yes'. I said, 'From where did the people narrate that he ^{saww} made known to Ali ^{asws} a thousand doors, each of which doors opened to a thousand doors?' He ^{asws} said: 'That was before that day'.

(11) حدثنا ابراهيم بن اسحق عن عبد الله بن حماد عن صباح المزنى عن الحرج بن حصيرة عن الاصبغ بن نباته عن امير المؤمنين على عليه السلام قال سمعته يقول ان رسول الله صلی الله عليه وآلہ علمني الف باب من الحلال والحرام ومما كان وما هو كائن إلى يوم القيمة كل يوم يفتح الف باب بذلك الف الف باب حتى علمت المنايا والوصايا وفصل الخطاب.

11 – It has been narrated to us from Ibrahim Bin Is'haq, from Abdullah Bin hamaad, from Sabaah Al-Mazany, from Al-Hars Bin Haseyra, from Al-Asbagh Bin Nabata, who has said the following:

'I heard from Amir-ul-Momineen Ali ^{asws} say: 'The Messenger of Allah ^{saww} made known to me ^{asws} a thousand doors from the Permissible and the Prohibited, and from what has happened and what is going to happen up to the Day of Judgement, each door opens a thousand doors, for that is the thousands upon thousands of doors, to the extent that he ^{saww} made known to me ^{asws} the deaths, and the bequests and the conciseness of speech'.

(12) حدثنا احمد بن محمد عن الحسن بن محبوب عن هشام بن سالم عن ابى حمزة الثمالي عن ابى اسحق السبئى قال سمعت بعض اصحاب امير المؤمنين من يوثق به قال سمعت عليا عليه السلام يقول ان في صدري هذا اعلم ما علمنيه رسول الله صلی الله عليه وآلہ لو اجد له حفظة يرعنونه حق رعائته ويروونه عنى كما يسمعونه منى إذا اودعتم بعضه فيعلم به كثيرا من العلم ان العلم مفتاح كل باب وكل باب يفتح الف باب.

12 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Hassan Bin Mahboub, from Hashaam Bin Saalim, from abu Hamza Al-Thumaly, from Abu Is'haq Al-Sabai'e who said:

'I heard one of the companions of Amir-ul-Momineen ^{asws}, from his ^{asws} reliable ones, he said that he heard Ali ^{asws} say: 'In my ^{asws} chest is gathered the knowledge of the Messenger of Allah ^{saww}, if I ^{asws} find keepers for it who will pasture it, and narrated from me ^{asws} as they have heard it from me ^{asws}, if I ^{asws} were to deposit it in one of them, he will know a lot from the knowledge, for that knowledge is the key to all doors, and each of these doors will open to a thousand doors'.

(13) حدثنا عبد الله بن عامر عن عبد الرحمن ابن ابى نجران عن صفوان عن بشير الدهان عن ابى عبد الله عليه السلام قال لما مرض رسول الله صلی الله عليه وآلہ مرضه الذى توفي فيه بعث إلى على عليه السلام فلما جاء اكب عليه فلم يزل يحده ويحدثه قال فلما فرغ لقياه فقلما بما حدثك صاحبك قال حدثى بباب يفتح الف باب كل باب يفتح الف باب.

13 – It has been narrated to us from Abdullah Bin Aamir, from Abdul Rahmaan Ibn Abu Najraan, from Safwaan, from Basheer Al-Dahaan, who has said the following:

Abu Abdullah^{asws} having said: ‘When the Messenger of Allah^{saww} became ill with the illness in which he^{saww} passed away, he^{asws} sent for Ali^{asws}. When he^{asws} came, he^{saww} accompanied him^{asws}. He^{saww} did not stop narrating to him^{asws}. When he^{asws} was free, he met them (Abu Bakr and Umar). They said, ‘What did your companion^{saww} narrate to you^{asws}?’ He^{asws} said: ‘He^{saww} narrated to me^{asws} a door which opened to a thousand doors, each door of which opened to a thousand doors’.

(14) حدثنا محمد بن عيسى عن احمد بن حمزة عن ابى زرار عن ابى جعفر عليه السلام قال ان رسول الله صلى الله عليه وآلہ علم علينا ببابا يفتح الف باب كل باب يفتح الف باب.

14 – It has been narrated to us from Muhammad Bin Isa, from Ahmad Bin Hamza, from Abaan, from Zarara, who has said the following:

‘Abu Ja’far^{asws} having said: ‘The Messenger of Allah^{saww} made known to Ali^{asws} a door which opened a thousand doors, each door of which opened a thousand doors’.

(15) حدثنا الحسين بن محمد عن المعلى بن محمد الاصفهانى عن سلطان بن اسحق عن حسان عن الهيثم بن واقد عن على بن الحسين العمرى عن سعد الاسكاف عن الصبغ بن نباته قال امرنا امير المؤمنين عليه السلام بالمسير إلى المدائن من الكوفة فسرنا يوم الاحد وتخلف عمرو بن حريث في سبعة نفر فخرجو إلى مكان بالحيرة تسمى الخورنق قالوا نتنزه فإذا كان يوم الاربعاء لحقنا علينا عليه السلام قبل ان يجمع فينباهم يتذذلون إذ خرج عليهم ضب فصادوه فاخذه عمرو بن حريث فبسط كفاف قال بايعوه هذا امير المؤمنين فبايعه السبعة وعمرو ثامنهم وارتاحوا ليلة الاربعاء

15 – It has been narrated to us from Al-Husayn Bin Muhammad, from Al-Moala Bin Muhammad Al-Isfahany, from Sultan Bin Marat, from Is’haq Bin Hasaan, from Al-Haysam Bin Waqid, from Ali Bin Al-Husayn Al-Amary, from Sa’d Al-Askaaf, from Al-Asbagh Bin Nabata who said:

‘Amir-ul-Momineen^{asws} ordered us to walk from Al-Kufa to Al-Mada’in. We walked on the day of Sunday, and Amro Bin Hareys follow behind with seven people. We came out to a place called Al-Khurnak. In confusion, we strolled, and when it was Wednesday on our right was Ali^{asws}. Before we combined with them, a lizard came out to them, they hunted it and Amro Bin Hareys grabbed it. He stretched out his hand and said, ‘I pledge allegiance to it as Amir-ul-Momineen’. The seven of them paid allegiance to it, and Amro was the eighth of them, and they departed on the night of Wednesday.

قدمو المدائن يوم الجمعة وامير المؤمنين على المنبر يخطب ولم يفارق بعضهم بعضا وكانوا جميعا حتى نزلوا بباب المسجد فلما دخلوا نظر إليهم امير المؤمنين فقال يا ايها الناس ان رسول الله عليه وآلہ علم اسر إلى الف حديث في كل حديث الف باب لكل باب مفتاح واني سمعت الله يقول يوم ندعو كل انس باسمهم واني اقسم لكم بالله لتباعن ثمانية نفر امامهم الضب ولو شئت ان اسميهم فعلت قال فلو رأيت عمرو بن حريث يتذذلون كما ينتقض السعفة حياء ولو ما.

They arrived at Al-Mada’in of the day of Friday, and Amir-ul-Momineen^{asws} was giving a sermon on the pulpit, and they had not separated from each other, and they were together until they camped at the door of the Mosque. When they entered, Amir-ul-Momineen^{asws} looked at them and said: ‘O you people! The Messenger of Allah^{saww} confided in me^{asws} a thousand Hadeeth, in each Hadeeth are a thousand doors, and for every door is a key, and I^{asws} have heard Allah^{azwj} Say [17:71] **On the day when We will call every people with their Imam**, and I^{asws} swear by Allah^{azwj} that eight people, among you, will be resurrected by their Imam, the lizard, and if you want I^{asws} can name them’. If only you had seen Amro Bin Hareys, he was in shame like the shame of the accused person’.

(16) حدثنا احمد بن محمد عن ابن سنان عن موسى بن بكر قال قلت لابي عبد الله عليه السلام الرجل يغمى عليه يوم او يومين او ثلاثة او اكثر من ذلك كم يقضى من صلوته فقال لا اخبرك بما ينتظم هذا واشباهه فقال كلما غلب الله عليه من امر الله اعذر لعبد وزاد فيه غيره قال قال أبو عبد الله عليه السلام وهذا من الابواب التي يفتح كل باب منها الف باب.

16 – It has been narrated to us from Ahmad Bin Muhammad, from Ibn Sinan, from Ibn Muskan, from Musa Bin Bakr who said:

'I said to Abu Abdullah^{asws}, the man faints for a day, or two days, or three, or more than that, how many of his Prayers should he fulfil?' He^{asws} said: 'I will inform you of what this can be solved by and issues similar to this. Whenever Allah^{azwj} Wants to Accept the excuse of a servant, He^{azwj} Makes one of affairs to overcome his other affairs'. Abu Abdullah^{asws} said: 'And this is from the doors, each of which opens up to a thousand doors'.

(17) حدثنا محمد بن الحسين عن ابن أبي عمير عن ابن اذينه قال بكر بن اعين حدثني من سمع ابا جعفر عليه السلام يحدث قال لم يخرج إلى الناس من تلك الابواب التي علمها رسول الله صلى الله عليه وآلله عليا عليه السلام الا باب او اثنان واكثر علمي انه قال باب واحد.

17 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ibn Abu Umeyr, from Ibn Azina, from Bakeyr Bin Ayn, who has said the following:

Abu Ja'far^{asws} narrated: 'People's knowledge did not come out to from those doors which the Messenger of Allah^{saww} made known to Ali^{asws}, except for one door or two, and most of my^{asws} knowledge, is called one door'.

(17) باب فيه الحروف التي علم رسول الله ص عليا ع صلوات الله عليه

CHAPTER 17 – REGARDING THE LETTERS WHICH THE MESSENGER OF ALLAH^{saww} MADE KNOWN TO ALI^{asws}

(1) حدثنا احمد بن محمد عن الحسين بن سعيد عن القاسم بن محمد عن على بن ابي حمزة عن حمران الطببي عن ابان بن تغلب قال حدثني أبو عبد الله عليه السلام كان في ذواقة سيف على عليه السلام صحيفة صغيرة وان عليا عليه السلام دعا ابنه الحسن عليه السلام فدفعها إليه ودفع إليه سكينا وقال له افتحها فلم يستطع ان يفتحها ففتحها له ثم قال له اقرأ فقرأ الحسن الاف والباء والسين واللام وحرفا بعد حرف ثم طواها فدفعها إلى ابنه الحسين عليه السلام فلم يقدر على ان يفتحها ففتحها له ثم قال له اقرأ يابني فقرأها كما قرأ الحسن

1 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Al-Qasim Bin Muhammad, from Ali Bin Abu Hamza, from Hamraan Al-Halby, from Aban Bin Tablugh who said:

‘Abu Abdullah^{asws} narrated to me that a ‘Parchment’ inserted on the hilt of the sword of Ali^{asws}, and that Ali^{asws} called his^{asws} son Al-Hassan^{asws}. He^{asws} handed it over to him^{asws} and handed over to him^{asws} a knife, and said to him^{asws}: ‘Open it’ and then opened it for him^{asws}, then said to him^{asws}: ‘Read it’. Al-Hassan^{asws} read, the Alif, the Baa, and the Seen, and the Laam, and letter after letter. Then he^{asws} folded it. He^{asws} handed it over to his^{asws} son Al-Husayn^{asws} and he^{asws} opened it for him^{asws}, and then said to him^{asws}: ‘Read it, O my^{asws} son’. He^{asws} read it as Al-Hassan^{asws} had read it’.

ثم طواها إلى ابنه ابن الحنفية فلم يقدر على ان يفتحها له فقال له اقرأ فلم يستخرج منها شيئا فأخذها على عليه السلام وطواها ثم علقها من ذواقة السيف قال قلت لابي عبد الله واى شى كان في تلك الصحيفة قال هي الاحرف التي يفتح كل حرف الف حرف قال أبو بصير قال أبو عبد الله فما خرج منها الا حرفان إلى الساعة.

Then he^{asws} folded it. He^{asws} handed it over to his^{asws} son Ibn Al-Hanafiyya. He could not open it, so he^{asws} opened it for him. He^{asws} said to him: ‘Read it’. Nothing came out of him. Ali^{asws} took it and folded it, then attached it to the hilt of the sword. I said to Abu Abdullah^{asws}, ‘And which thing was in that Parchment?’ He^{asws} said: ‘These were the letters, each of which opens a thousand letters’.

Abu Baseer says that Abu Abdullah^{asws} said: ‘No more than two letters will come out of it (in Knowledge) until the Hour’.

(2) حدثنا محمد بن عبد الجبار عن محمد بن منصور بن يونس عن ابى بكر الحضرمي عن ابى جعفر عليه السلام قال علم رسول الله صلى الله عليه وآلہ علیا الف حرف كل حرف يفتح الف حرف وكل حرف منها يفتح الف حرف.

2 – It has been narrated to us from Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour Bin Yunus, from Abu Bakr Al-Khzramy, who has said the following:

Abu Ja’far^{asws} has narrated that the Messenger of Allah^{saww} made known to Ali^{asws} a thousand letters, each letters opened a thousand letters, and each of those letters opened a thousand letters’.

(3) حدثنا ابراهيم بن هاشم عن عثمان بن عيسى عن عبد الله بن بكير عن عبد الرحمن بن عبد الله عن ابى عبد الله عليه السلام قال علم رسول الله صلى الله عليه وآلہ علیا حرفا يفتح الف حرف كل حرف يفتح الف حرف.

3 – It has been narrated to us from Ibrahim Bin Hashaam, from Usman Bin Isa, from Abdullah Bin Bakiyyr, from Abdul Rahmaan Bin Abdullah, who has said the following:

Abu Abdullah^{asws} has said that the Messenger of Allah^{saww} made known to Ali^{asws} a letter which opened a thousand letters, each of which opened a thousand letters’.

(4) حدثنا احمد بن محمد عن علي بن الحكم عن علي بن ابي حمزة عن ابى بصير عن ابى عبد الله عليه السلام قال كان في ذواقة سيف رسول الله صلی الله عليه وآلہ صحفة صغيرة قال قلت لابي عبد الله عليه السلام أي شيء كان في تلك الصحيفة قال هي الاحرف التي يفتح كل حرف الف حرف قال أبو بصير قال أبو عبد الله عليه السلام فما خرج منها الا حرفان حتى الساعة.

4 – It has been narrated to us from Ahmad Bin Muhammad, from Ali Bin Al-Hakam, from Ali Bin Abu Hamza, from Abu Baseer, who has said the following:

Abu Abdullah^{asws} said: ‘In the hilt of the sword of the Messenger of Allah^{saww} there was a small Parchment’. I said to Abu Abdullah^{asws}, ‘Which thing was in the Parchment?’ He^{asws} said: ‘These were the letters, each of which opened a thousand letters’. Abu Baseer said, ‘Abu Abdullah^{asws} said: ‘No more than two of the letters will come out from them (as Knowledge) until the Hour’.

(5) حدثنا يعقوب بن يزيد عن ابن ابى عمير عن منصور عن ابى بكر الحضرمي عن ابى جعفر عليه السلام قال ان رسول الله صلی الله عليه وآلہ علم عليا عليه السلام الف حرف كل حرف يفتح الف حرف والالاف الحرف يفتح كل حرف منها الف حرف.

5 – It has been narrated to us from Yaqoub Bin Yazeed, from Ibn Abu Umeyr, from Mansour, from Abu bakr Al-Hazramy, who has said the following:

Abu Ja’far^{asws} has said: ‘The Messenger of Allah^{saww} made known to Ali^{asws} a thousand letters, each of which opened a thousand and the thousand letters, each from them opened a thousand letters’.

(6) حدثنا محمد بن الحسين بن الحسن بن علي بن فضال عن علي بن عقبه عن الحرة بن المغيرة عن ابى عبد الله عليه السلام قال جاء ابى بكر و عمر الى امير المؤمنين عليه السلام حين دفن النبي صلی الله عليه وآلہ والحديث طويل فقال لهما امير المؤمنين عليه السلام اما ما ذكرتاما انى لم اشهد كما امر رسول الله صلی الله عليه وآلہ فانه لا يرى عورتى احد غيرك الا ذهب بصره ولم اكن لا اؤذنكم بما واما كفى عليه فانه علمني الف حرف كل حرف يفتح الف حرف فلم اكن لاطلعكم على سر رسول الله صلی الله عليه وآلہ .

6 – It has been narrated to us from Muhammad Bin Al-Husayn, from Al-Hassan Bin Ali Bin Fazaal, from Ali Bin Uqba, from Al-hars Bin Al-Mugheira, who has said the following:

Abu Abdullah^{asws} has said: ‘Abu Bakr and Umar went to Amir-ul-Momineen^{asws} after the Prophet^{saww} had been buried, and the Hadeeth is lengthy. Amir-ul-Momineen^{asws} said to them both: ‘But, what you two are mentioning is that I^{asws} did not let you two witness it, it was as per the order of the Messenger of Allah^{saww} that: ‘No one apart from you^{asws} can look at my^{saww} body parts, but that his vision will be gone, and I^{asws} did not want to traumatize you by it but it was abhorrent to him^{saww}, for he^{saww} had made known to me^{asws} a thousand letters, each letter opened a thousand letters. I could not let you two be notified of the secret of the Messenger of Allah^{saww}’.

(18) باب فيه الكلمة التي علم رسول الله صلى الله عليه وآله أمير المؤمنين عليه السلام.

CHAPTER 18 – REGARDING THE WORD WHICH THE MESSENGER OF ALLAH^{saww} MADE KNOWN TO AMIR-UL-MOMINEEN^{asws}

(١) حدثنا محمد بن الحسين ومحمد بن عبد الجبار عن محمد بن إسماعيل عن منصور عن أبي حمزة عن علي بن الحسين قال علم رسول الله عليه وآله عليا عليه السلام كلمة يفتح الف كلمة يفتح كل كلمة الفي كلمة.

1 – It has been narrated to us from Muhammad Bin Al-Husayn and Muhammad Bin Abdul Jabbar, from Muhammad Bin Ismail, from Mansour, from Abu Hamza, who has said the following:

Ali^{asws} Bin Al-Husayn^{asws} having said: ‘The Messenger of Allah^{saww} Made known to Ali^{asws} a word which opened a thousand words, each one of which opened two thousand words’.

(2) حَدَّثَنَا الحِجَالُ عَنْ الْحَسَنِ بْنِ الْحَسَنِ الْلُّؤْلُؤِيِّ عَنْ أَبْنِ سَنَانٍ عَنْ إِسْمَاعِيلَ بْنِ جَابِرٍ وَعَبْدِ الْكَرِيمِ عَنْ عَبْدِ الْحَمِيدِ بْنِ الدِّيلِمِ عَنْ أَبِي عَبْدِ اللَّهِ عَلَيْهِ السَّلَامِ قَالَ أَوْصَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ عَلَى عَلِيهِ السَّلَامَ بِالْفَلْمَةِ يَفْتَحُ كُلَّ كَلْمَةٍ فَلَمَّا مَرَّ بِهِ الْمَلَائِكَةُ قَالَ لَهُمْ يَا أَيُّهَا الْمَلَائِكَةُ إِنَّمَا يَأْتِيَنَا مَنْ يَشَاءُ فَلَمَّا مَرَّ بِهِ الْمَلَائِكَةُ قَالَ لَهُمْ يَا أَيُّهَا الْمَلَائِكَةُ إِنَّمَا يَأْتِيَنَا مَنْ يَشَاءُ

2 – It has been narrated to us from Al-Hajaal, from Al-Hassan Bin Al-Husayn Al-Lu'lui, from Ibn Sinan, from Ismail Bin Jabir and Abdul Kareem, from Abdul Hameed Bin Al-Daylam, who has said the following:

Abu Abdullah^{asws} having said: 'The Messenger of Allah^{saww} bequeathed to Ali^{asws} with a thousand words, each word opened to a thousand words'.

(3) حدثنا يعقوب بن يزيد وابراهيم بن هاشم عن ابن ابي عمير عن منصور بن يونس عن ابى حمزه الثمالي عن على بن الحسين قال علم رسول الله عليه عليه السلام الف كلمة والالف كلمة يفتح كل كلمة الف كلمة.

3 – It has been narrated to us from Yaqoub Bin Yazeed and Ibrahim Bin Hashaam, from Ibn Abu Umeyr, from Mansour Bin Yunus, from Abu Hamza Al-Thumaly, who has said the following:

Ali^{asws} Bin Al-Husayn having said: 'The Messenger of Allah^{saww} made known to Ali^{asws} a thousand words and thousands of words each of the words opened a thousand words'.

(4) حدثنا ابراهيم بن هاشم عن الحسن بن علي عن فضال عن ابي المعاذ عن ذريعة المحاربي قال سمعت ابا عبد الله عليه السلام يقول نحن ورثة الانبياء قال رسول الله صلي الله عليه وآله حل على علي عليه السلام ثوبا ثم علمه وذلك ما يقال الناس علمه الف كلمة كل كلمة بفتح الف كلمة

4 – It has been narrated to us from Ibrahim Bin Hashaam, from Al-Hassan Bin Ali Bin Fazaal, from Abu Al-Ma'za, from Zareeh Al-Maharby who said:

'I heard Abu Abdallah^{asws} say: 'We^{asws} are the inheritors of the Prophets^{as}. The Messenger of Allah^{saww} robed Ali^{asws} with a dress, and then made him^{asws} know, and that is what the people say that he^{saww} let him^{asws} know a thousand words; each of the words opened a thousand words'.

(5) حدثنا محمد بن الحسين عن النضر بن شعيب عن خالد بن ماد القلنسى عن جابر عن ابى جعفر عليه السلام قال جاء رجل إلى على عليه السلام وهو على منبره فقال يا امير المؤمنين ائذن لي اتكلم بما سمعت عن عمار بن ياسر يرويه عن رسول الله صلى الله عليه وآله قال اتفقا الله ولا تكذبوا على عمار فلما قال الرجل ذلك مرات قال له على عليه السلام تكلم قال سمعت عمارا يقول سمعت رسول الله صلى الله عليه وآله يقول انا اقاتل على التنزيل وعلى عليه السلام يقاتل على التأویل قال صدق ورب الكعبة ان هذه عندي في الالف الكلمة تتبع كل كلمة الف كلمة آخر وقال عليه السلام في سعة ارض العرب والحمد لم يكن خارج، اشد من هذه الخارج، ما تنظر فجرة العرب والحمد خارج، اشد منه.

5 – It has been narrated to us from Muhammad Bin Al-Husayn, from Al-Nazar Bin Shuaib, from Khalid Bin Maad Al-Qalanasy, from Jabir, who has said the following:

Abu Ja'far^{asws} has said: 'A man went to Ali^{asws}, and he^{asws} was on his^{asws} pulpit. He said, 'O Amir-ul-Momineen^{asws}, permit me to speak of what I have heard from Amaar Bin Yaaser having reported from the Messenger of Allah^{saww}'. He^{asws} said: 'Fear

Allah^{azwj} and do not forge a lie on Amaar'. But when that man reiterated that three times, Ali^{asws} said to him: 'Speak'. He said, 'I heard Amaar say that he heard the Messenger of Allah^{saww} say: 'I^{asws} did fight against opponent of the Revelation, and Ali^{asws} will fight to defend its explanation'. He^{asws} said: 'True, by the Lord^{azwj} of the Kaaba, this is with me^{asws} in the thousand words, each of which follows to a different thousand words', and he^{asws} said: 'In the vastness of the lands of the Arabs and non-Arabs, there is no Khariji more staunch than these Al-Khariji. You will not see from the uncontrolled Arabs and non-Arabs a Khariji more severe than this'.

(6) حدثنا ابراهيم بن هاشم عن جعفر بن محمد عن عبد الله بن ميمون القداح عن جعفر عن أبيه ان النبي صلى الله عليه وآلـهـ حدثـ عـلـيـاـ عـلـيـهـ السـلـامـ الفـ كـلـمـةـ كـلـمـةـ يـفـتـحـ الفـ كـلـمـةـ.

6 – It has been narrated to us from Ibrahim Bin Hashaam, from Ja'far Bin Muhammad, from Abdullah Bin Maymoun Al-Qadaah, who has said the following:

Ja'far^{asws}, from his^{asws} father^{asws} has narrated that the Prophet^{saww} narrated to Ali^{asws} a thousand words, each word opened a thousand words'.

(7) حدثنا احمد بن محمد عن الحسين بن سعيد عن حماد بن المختار عن عبد الرحمن بن سبابه عن عمران بن ميثم عن عبادة الاسدي قال دخلت على امير المؤمنين عليه السلام وانا خامس خمسة اصغر القوم فسمعته يقول حدثني اخي رسول الله صلى الله عليه وآلـهـ انهـ خاتـمـ الفـ نـبـىـ وـاـنـاـ خـاتـمـ الفـ وـصـىـ وـكـلـفـتـ مـاـ لـمـ يـكـلـفـواـ قـلـنـاـ مـاـ اـنـصـافـ الـقـوـمـ يـاـ اـمـيـرـ الـمـؤـمـنـيـنـ قـالـ لـيـسـ حـيـثـ تـذـهـبـ يـابـنـ اـخـ اـنـىـ لـاـعـلـمـ الفـ كـلـمـةـ مـاـ يـعـلـمـهـ غـيـرـ مـحـمـدـ صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ يـقـرـونـ مـنـهـ اـيـةـ فـيـ كـتـابـ اللـهـ إـذـاـ وـقـعـ الـقـوـلـ عـلـيـهـمـ اـخـرـجـنـاـ لـهـمـ دـاـبـةـ مـنـ الـارـضـ تـكـلـمـهـ اـنـ النـاسـ كـانـوـ بـايـاتـنـاـ لـاـ يـوـقـنـوـنـ

7 – It has been narrated to us from Ahmad Bin Muhammad, from Al-Husayn Bin Saeed, from Hamaad Bin Isa, from Al-Husayn Bin Al-Mukhtar, from Abdul Rahman Bin Sayaaba, from Umran Bin Maysam, from Abaaya Al-Asad who said:

'I came to Amir-ul-Momineen^{asws} and I was the fifth youngest of the five people. I heard him^{asws} say: 'My^{asws} brother the Messenger of Allah^{saww} narrated to me^{asws} that he^{saww} is the seal of a thousand Prophets^{as} and I^{asws} am the seal of a thousand successors^{as}, and mandated to do a task that they had not been mandated to do'. We asked, 'What is your^{asws} justice to the people, O Amir-ul-Momineen^{asws}?' He^{asws} said: 'Where are you heading to (with this), O son of a brother. I^{asws} know a thousand words which apart from me^{asws} and apart from the Messenger of Allah^{saww} do not know, you recognise from it a Verse in the Book of Allah^{azwj} [27:82] **And when the word is fulfilled concerning them, We shall bring forth a creature of the earth to speak unto them because mankind had not faith in Our revelations'**.

(8) حدثنا ابراهيم بن هاشم عن عبد الله بن المغيرة قال حدثني عبد المؤمن بن القاسم الانصاري قال حدثني الحرث بن المغيرة عن ابي جعفر عليه السلام انه سمعه يقول علم رسول الله صلى الله عليه وآلـهـ عـلـيـهـ السـلـامـ الفـ كـلـمـةـ كـلـمـةـ يـفـتـحـ الفـ كـلـمـةـ.

8 – It has been narrated to us from Ibrahim Bin Haasham, from Abdullah Bin Al-Mugheira, from Abdul Mo'min Bin Al-Qasim Al-Ansary, from Al-Hars Bin Al-Mugheira, who has said the following:

Abu Ja'far^{asws} having said: 'The Messenger of Allah^{saww} made known Ali^{asws} a thousand words, each word opened a thousand words'.

(9) حدثنا محمد بن الحسين عن جعفر بن بشير عن ذريح المحاربي عن ابي عبد الله عليه السلام قال حل رسول الله صلى الله عليه وآلـهـ عـلـيـهـ عـلـيـهـ السـلـامـ ثـوـبـاـ ثـوـبـاـ ثـوـبـاـ ثـوـبـاـ عـلـمـهـ الفـ كـلـمـةـ يـفـتـحـ كـلـمـةـ الفـ كـلـمـةـ.

9 – It has been narrated to us from Muhammad Bin Al-Husayn, from Ja'far Bin Basheer, from Zareeh Al-Maharby, who has said the following:

Abu Abdullah^{asws} having said: 'The Messenger of Allah^{saww} robed Ali^{asws} with an outfit, and then made him^{asws} know a thousand words; each word opened a thousand words'.

(10) حدثنا محمد بن عيسى عن ابن سنان عن اسماعيل بن جابر وعبد الكريم عن عبد الحميد بن ابى الدليم عن ابى عبد الله عليه السلام قال اوصى رسول الله صلی الله عليه وآلہ إلى على عليه السلام بالف كلمة كل كلمة تفتح الف كلمة.

10 – It has been narrated to us from Muhammad Bin Isa, from Ibn Sinan, from Ismail Bin jabir, and Abdul Kareem, from Abdul Hameed Bin Abu Al-Daylam, who has said the following:

Abu Abdullah^{asws} has said: ‘The Messenger of Allah^{saww} bequeathed to Ali^{asws} with a thousand words, each word opened a thousand words’.

(11) حدثنا محمد بن الحسين عن موسى بن سعدان عن عبد الله بن القاسم عن مالك بن عطية عن ابان بن تغلب قال قال أبو عبد الله عليه السلام سأيّأ من مسجدكم هذا يعني مكة ثلاثة وثلاثة عشر رجلاً يعلم أهل مكة انه لم يلدهم ابائهم ولا اجدادهم عليهم السيف مكتوب على كل سيف كلمة يفتح الف كلمة تبعث الريح فتداري بكل واد هذا المهدى يقضى بقضاء ال داود ولا يستثنى عليه بيته.

11 – It has been narrated to us from Muhammad Bin Al-Husayn, from Musa Bin Sa'daan, from Abdullah Bin Al-Qasim, from Malik Bin Atiya, from Abaan Bin Taghlub who said:

‘Abu Abdullah^{asws} said: ‘This has come from your Masjid², meaning Mecca and that the Meccains are totally unaware of the 313 men, neither about their birth nor about their fathers and grandfathers. With them are swords, and written on every sword is a word which opens a thousand words. The wind will be sent, calling out in every valley, “This is Al-Mahdi^{asws}. He^{asws} will judge by the judgement of the Children of Dawood^{as}, and he^{asws} will not ask for any proof”.

(12) حدثنا محمد بن يحيى العطار قال حدثني احمد بن عيسى عن احمد بن محمد بن عيسى عن هشام بن سالم عن سعد عن ابى جعفر عليه السلام قال نحن عنده ثمانية رجال ذكرنا رمضان فقال لا تقولوا هذا رمضان ولا ذهب رمضان ولا جاء رمضان فان رمضان اسم من اسماء الله لا يجي ولا يذهب وانما يجي وينهذب الزايل ولكن قولوا شهر رمضان فالشهر المضاف إلى الاسم والاسم اسم الله وهو الشهر الذي انزل فيه القرآن جعله الله مثلا في هذا المكان في الاصل لا يفعل الخروج في شهر رمضان لزيادة الائمة عليهم السلام وعيدها الا ومن خرج في شهر رمضان من بيته في سبيل الله ونحن سبيل الله الذى من دخل عليه يطاف بالحسن والحسن هو الامام فيذكر عند رؤيته كانت له يوم القيمة صخرة اثقل في ميزانه من السموات السبع والارضين السبع وما فيهن وما بينهن وما تحتهن

12 – It has been narrated to us from Muhammad Bin Yahya Al-Ataar, from Ahmad Bin Muhammad, Bin Isa, from Ahmad Bin Muhammad Bin Abu Nasr, from Hashaam Bin Salim, from Sa'd, who has said the following:

‘There were eight of our men with Abu Ja'far^{asws}. We mentioned Ramadhan. He^{asws} said: ‘Do not say “This is Ramadhan”, and Ramadhan does not go nor does Ramadhan come, for Ramadhan is a Name from the Names of Allah^{azwj}. It does not come nor does it go, but rather, that ‘which’ comes and goes is temporary, but say “Month of Ramadhan”. Add “The Month” to the Name, and the Name is the Name of Allah^{azwj}, and it is a month in which the Quran Descended.

Allah^{azwj} Made an example in this in place of the original. Do not go out in the Month of Ramadhan for the Imams^{asws} are Increased (with knowledge) and Aided, except for the one who comes out in the Month of Ramadhan from his house in the way of Allah^{azwj}, and we^{asws} are the way of Allah^{azwj} which, one who enters it, has entered the fortress, and the fortress, that is the Imam^{asws}. He will see the greatness of its value when it will be the Day of Judgement as if it was a heavy rock on his Scale from the heavens and the seven earths and what is contained within them, and what it between them, and what it under them’.

قلت يا جعفر عليه السلام وما الميزان فقال انك قد ازدلت قوة ونظر ايا سعد رسول الله صلی الله عليه وآلہ الصخرة ونحن الميزان وذلك قول الله في الامام ليقوم الناس بالقسط قال ومن كبر بين يدي الامام وقال لا اله الا الله وحده لا

² Mosque

I said, O Abu Ja'far^{asws}, and what is the Scale?' He^{asws} said: 'You will have an increase in strength and vision, O Sa'ad. The Messenger of Allah^{saww} is the rock and we^{asws} are the scale, and that is the Statement of Allah^{azwj} regarding the Imam^{asws} [57:25] ***that men may stand forth in justice***. He^{asws} said: 'And who is greater in front of the Imam^{asws}?' And said: 'There is no god but Allah^{azwj}, One with no associates to Him^{azwj}. Allah^{azwj} Writes for him His^{azwj} Great Pleasure, and the one for whom is Written His^{azwj} Great Pleasure, it becomes obligatory for there to be a gathering between him and between Ibrahim^{as} and Muhammad^{saww}, and the Messengers^{as} in the House of Majesty'.

فقلت له وما دار الجلال قال نحن الدار وذلك قول الله تلك الدار الاخرة نجعلها للذين لا يريدون علوا في الارض ولا فسادا والعقابه للمتقين فتحن العاقبة يا سعد واما مودتنا للمتقين فيقول الله تبارك وتعالى تبارك اسم ربك ذى الجلال والاكرام فتحن جلال الله وكرامته التي اكرم الله تبارك وتعالى العباد بطاعتنا.

I said to him^{asws}, 'And what is the House of Majesty?' He^{asws} said: 'We^{asws} are the House and that is the Statement of Allah^{azwj} [28:83] **(As for) that future abode, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief and the good end is for those who guard**, for we^{asws} are the "Good end", O Sa'd, and our^{asws} friendship is for those who guard (pious). Allah^{azwj} Blessed and High has Said [55:78] **Blessed be the name of you Lord, full of Majesty, and Honour**. We^{asws} are the Majesty of Allah^{azwj} and His^{azwj} Honour which Allah^{azwj} Blessed and High has Honoured His^{azwj} servants with, of obedience to us^{asws}.

تم الجزء السادس ويتلويه الجزء السابع من بصائر الدرجات.

This completes Part Six and will be followed by Part seven from Basaair Al-Darajaat